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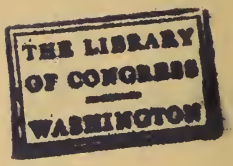

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INTRODUCTION.

The Executive Committee of the Missouri Christian Lectureship takes pleasure in presenting to the public another volume, containing, it is believed, an unusually valuable and timely collection of addresses. Some of them were thought out on Missouri soil, some of them were not; but all of them were delivered under the auspices of the Lectureship, and during its annual meetings. The several authors desire to be known simply as Disciples of Christ, or Christians. Acknowledging no other Master than Christ, and having no other creed or test of fellowship than faith in Christ and obedience to Him, they felt constrained during the preparation of these lectures to exercise their full measure of Christian liberty, and that too in the full expectation and desire that their reviewers should exercise the same privilege. The Committee regrets its inability to publish all the scholarly reviews and thoughtful discussions that followed their delivery. Most of them being oral, and called forth by the inspiration of the hour, could not, of course, be reproduced.

The reader is asked to remember when finding, as he

doubtless will, sentiments that conflict with his conception of the truth, that each lecturer is solely responsible for the views presented by him. They who have really received the kingdom that can not be moved, can afford to be calm at all times. It is hoped that many truth-seekers, through the perusal of these pages, may see shining more brightly than ever before the light of the knowledge of the glory of God.

G. A. Hoffman,
Frank W. Allen,
J. W. Higbee.

THE GOSPEL'S PLACE IN THE DEVELOPMENT OF HUMANITY.

BY B. J. RADFORD.

In the broadest view of development all things are seen to have their proper places. Philosophies, forms of government, and systems of religion, come in their order, once for all, and pass away, to make room for that which cometh after, and is "mightier"—fitter to survive. Species and genus, flora and fauna, races and generations, are but successive phases of the progress—features of the panorama—of life. As in manhood we lay aside childish things, outgrow childish tastes and traits, so in its maturity will humanity lay aside the things of its childhood. When this perfection is come, what will have been done away? Among the discarded things of the earlier stages of development, the imperfect and temporary creeds, social forms, fashions of thought, and traits of character, will Christianity also be lost? Some who assume to speak in the name of philosophy say that it will. If so, it would certainly find itself in the company of this very philosophy; for, by its own confession, the philosophy of any age is but a fashion of thought, provisional and temporary. Why, then, O vain Philosophy, dost thou judge and set at naught thy brother, Christianity, seeing you must stand before the same judgment seat?

Those who claim that Christianity will wax old and vanish away, must have reference simply to its doctrine and forms; for surely there can be no worthy view of humanity in which faith and hope and love shall not abide. But these are the very essence of Christianity. With love and joy and peace as its lasting fruit, what matters it if the form that bears them must ultimately perish? Will this justify the uprooting of it before it has matured its fruit? Among those who affirm that Christianity is already obsolescent, there is an evident disposition, either to destroy it by violence, as Voltaire would, or let it die of neglect; lest it should live on and flourish and bear fruit, and give the lie to their prophecies. The time will come, no doubt, when, in its doctrine and form, Christianity will have fulfilled its mission; when there shall be no longer proclamation of the gospel, or ceremonial observance. But will not this be at the end of human progress—the perfection of redeemed and glorified humanity, when the Son shall deliver it up to the Father, having made complete conquest of it for His eternal dominion? It is the purpose of this paper to show that in its philosophy and its forms Christianity is adapted to the highest conceivable stages of human progress; that it is a necessary and dominant factor in the highest possible phase of human evolution.

Before entering upon the execution of this purpose, it would be perfectly fair to demand of those who would banish the gospel, something which can take its place. This legitimate demand is not simply for a temporary basis of morals, and a present bond of fellowship and coöperation; but for something which shall be the complement of all past development; something

which shall furnish an intellectual and moral scope and standard absolutely exhaustive of human capabilities; a principle and motive of action which shall sustain and direct the progress of humanity in the highest possible development of its powers; a system which it can never outgrow. Christianity will presently be shown to meet this demand, and he who would destroy it is under obligation to show something better adapted to this end. He who pulls down the church without building anything in its stead is simply a Vandal; whoever would overthrow even a deserted temple to build a Mosque is an "unspeakable Turk." It is not only the right, but the duty, of conservatism to hold the field till radicalism can occupy it to advantage. Conservatism holding on beyond this point is fogyism; radicalism demanding possession beforehand is nihilism. There is nothing known to me in the preparation and plans of this modern materialistic attack upon Christianity, in the name of science and philosophy, which can save it from the just stigma of nihilism. The brood of evils which threaten our civilization, and society itself, are the legitimate offspring of Atheism and Anarchy in historic and congenial wedlock.

But the present demand for a moral and even philosophic pole-star is imperative. The vast ocean of unexplored truth stretches away before us too broadly to be navigated by taking our bearings from any lights on the headlands behind us. Nor can we give our sails to the changing currents, nor shift them according to brilliant intellectual meteors, of our own philosophic atmosphere. We need some far-off, unchanging guide, by which to correct strange and puzzling deflections of

the needle of human reason, in all latitudes and longitudes of our moral and intellectual hemispheres. If Christianity does not furnish this light, then are we abroad upon a boundless sea under a starless—heaven, shall I say? No; for it is not the heaven without the shining host. Under a starless night. Analogy fails where it should be strongest and surest, and we are handed over to unreason.

1. First notice that Christianity claims to be the highest and final stage of human development. It claims that its Author is the Captain, the leader of the last campaign of humanity in the glorious conquest of its dominion—Himself the perfect standard and full measure to which man shall come, when all his powers shall have been evolved and harmonized. In this sense he is Son of Man. The destiny of the race, as set forth in the second chapter of Hebrews, leaves nothing to be desired, or even imagined, so far as time is concerned. It is there declared that not to the angels, but to man, was given "the habitable world about to be." This glorious earth was to be man's domain. His high mission was to subdue, and fill, and have dominion. When Paul came to Athens he found that in philosophy's ancient seat man had abdicated his sovereignty, and was standing as a trembling suppliant before the very powers, animate and inanimate, which were his own servants. What were intended for his own beasts of service, during all ages of idolatry, were roaming in the lion-skins of superstitious mystery, and terrorizing their lawful master. Under the leadership of this new Captain—this Joshua of conquest—these bellowing beasts are being led to the tread-mills to grind our daily bread. Mastery of nature is the

truest criterion of progress; but this depends upon, and proceeds hand in hand with, mastery of self. Do not entrust the boy with an estate till he has learned self-control. The *younger* son is the prodigal. Humanity can not he trusted with absolute dominion till it has reached its majority. So we see not yet all things—things of this habitable earth—put under man. Self-control is self-denial, which is perfected through suffering, and in the Captain of this conquest of our domain we have one who is not only perfect in himself, subjectively, but who also became a perfect example and leader for us by the things which he suffered. Now, who can propose a higher end of human destiny, so far as this order of things goes, than the complete and glorious mastery of nature? Our effort is not to annihilate time and space, but to master and to occupy both. Mastery, dominion, has been the real goal toward which humanity has put forth effort in all ages—blindly and blunderingly, without seeing plainly either the proper means or end, yet heroically. Who can propose a more perfect leader than the one offered us in the gospel? If humanity can ever outgrow him, like Moses, he must hand the leadership over to another, on the borderland of some higher conquest. This is just what has befallen every other leader of humanity in all fields of progress, and many suppose it will happen to Jesus of Nazareth. It was claimed for him, at the first, that, not only as Son of God did he fully represent Godhood; but as Son of Man he fully represented perfect manhood. After sixty generations of boasted progress, all human leaders yet fall confessedly far below him; and farthest befow in the very quality that makes for mastery—self-control. We see plainly enough now that

"the meek shall inherit the earth," and are beginning to understand why. Militarism has demonstrated its own failure. Nature can not be subdued with swords, nor Eden cultivated with bayonets. The Jesus of the gospels is the perfect type of all human excellence; the actual embodiment of all human powers in fullest development and harmonious adjustment, and it is not in the power of philosophy or fiction to improve upon it one whit. So, then, Christianity offers to humanity the highest conceivable destiny, and the highest conceivable leadership.

2. Not only does the gospel afford this revelation of himself to man, but it affords the fullest conceivable revelation of God. One part of intellectual polemics consists in hurling immense and ponderous words, hissing and roaring, into the enemy's stronghold. Their psychological effect upon the victim is wonderful, causing him to think often that he is defeated when he is unharmed—that he is killed when he is only stunned. Many a stout debater imitates the fishwife, who surrendered in despair on being called a parallelopipedon. Many a Christian has been struck dumb by the rhetorical sand-bag, "anthropomorphism." To be told that our conception of God is "anthropomorphic," is stunning. Who would hold to a conception, or anything else, indictable in such terrible terms? But how could God make fullest and most perfect revelation of himself to man, except in terms of man himself? Among his attributes are power, wisdom, justice, mercy, love. Power can reveal itself in matter, and find such embodiment as brings it to our senses even in the inorganic world. Creation displays the *power* of the Godhood, in the things that are made; providence—the orderly on-

going of things, working out ends day unto day—"showeth *wisdom;*" the law reveals his *justice*—embodies his will, but what could be the most fitting embodiment of *love* and *mercy?* Beauty, which is as much an attribute of God as holiness, finds embodiment in a thousand material forms. It reveals itself in the crystal, and wraps itself in the drapery of the clouds, with a power somewhat to purify the sense if it but touch the garment's hem. But how much fuller is its revelation in the forms which manifest life, and so manifest more of God; and how much fuller and fuller as we come up the scale of life, nearer and nearer to God, till we find its fullest embodiment in man. What is the highest art, but an instinctive effort to manifest in form the manifold beauty of man? In the highest development of art man is its only theme; it is anthropomorphic. Below this it is zoömorphic, and yet lower phylomorphic, and on down to its amorphic beginnings. So, then, even those attributes of God which may find partial manifestation in inorganic forms find their highest expression in man; yet there are attributes of moral and spiritual nature which are not manifest except in man, no trace of them being found even in the most sagacious brutes. For the revelation of these higher attributes there was no way but the Incarnation. The God of love and mercy must manifest himself in flesh—in a loving and merciful man —or not at all. Fatherhood on the part of God, and heirship and brotherhood on the part of man, are features of this much dreaded "anthropomorphism." Yet, no man can realize the Fatherhood of God, except through the Sonship of Christ—"no man cometh unto *the Father* but by me."

Moreover, God's revelation of himself was progressive, and when, having spoken in past times by prophets, he finally spoke by his Son, we may be sure it was the earliest moment in the development of humanity when such full revelation was possible. He had met the race at every point of its progress with such manifestation of himself as it could comprehend, and in the way best adapted to secure worship and obedience. Manifestation of power provokes fear, as at Sinai, and this, in early stages of development, is the chief ground of worship, obedience, and social order. Display of wisdom begets admiration, and the following and service it inspires. Manifestation of providential care, beneficence, provokes gratitude, and the worship of gratitude; for each sentiment has its appropriate and spontaneous worship. While fear seeks to placate, and abounds in expiatory offerings; gratitude abounds in thanskgiving and eucharistic offerings. They who claim that all worship is inspired by fear, not only fail to understand Christianity, but even paganism; for in the higher forms of paganism there is vastly more of gratitude than fear. Sun-worship, so universal, and many allied forms of idolatry, were, at bottom, attempts to recognize in fitting ways the sources of blessings. Fear may account for the bleeding victims upon a thousand heathen altars, but never for the garlands and the sweet incense. Admiration abounds in praise. When the admirer of Sullivan visits the prize-ring and applauds, he is at his place of worship; when Ingersoll eulogizes Tom Paine and praises Voltaire he is at worship—hero-worship. In neither case is it the worship of fear, or of gratitude, but of admiration. In general the worship of fear is sacrifice; of admiration,

praise; of gratitude, service; but is there not a higher principle and form of worship possible to man than any of these. If there be, the highest and final religion of humanity must not only provide for it, but must give it the chief place. The gospel makes the supreme element of its worship to be *love*. In the ordinary relations of life we may have fear, admiration, and even gratitude, without love. Nor is it the product of any of these, but often clings to a helpless child, or brutal husband, when any or all of these may be absent. It is born of likeness, nearness, kinship, and the manifestation of God in Jesus supplies the sure basis and conditions for this holiest feeling, and principle of worship. It is along the same mysterious lines by which life mingles with life, that love flows; and as life begets life, so love begets love. It is only in Christ that God has brought himself fully within these lines, and sent the initial thrill to the heart of humanity, which is meeting more and more the answering thrill. While men are as they are, God can never bring himself nearer; can never appeal to a higher or holier principle; or demand more of the worshiper. While in Christianity there is recognition of all elements of worship, (and these are the elements of government,) expiation, in view of God's power and justice; praise, in view of his wisdom and excellence; gratitude and service, for his goodness, yet love must finally cast out fear, and swallow up the other elements. While power demands obedience; excellence, praise; goodness, service; love demands self. The true lover wants not the loved one's submission, admiration, or service, but *herself;* and the only ground upon which he can demand so much is, that he loves her and is ready to give *himself* on

the same terms. Here is where the gospel meets man. God says, "I loved you and gave myself to you in Christ; love me." This is the highest, holiest ground of communion, and Christianity must be the final religion of humanity. The Incarnation, then, God manifest in the flesh, is the highest and fullest mode of self-revelation possible; and "The Word made flesh" the best conceivable mode of acquainting man with His will concerning life and conduct. Power must not only be manifest but utilized. The mad war of elements in the tornado is an impressive manifestation of power; but the same mighty force is only utilized and applicable to practical ends when embodied as in the telegraph or the engine. That instrument is most perfect which combines maximum manifestation of power with most perfect utilization. These conditions are perfectly realized in the Incarnation; the fullest manifestation of the attributes of God possible to man, and the most perfect subordination of it all to human welfare. The Word made flesh is the instrument at once of God's power and purpose; of what He is, and what he wills; of what man is, and what he ought to do. If one says the idea of instrumentality is a degradation of the Christ, we answer that it is Scriptural; he is, first, the full embodiment of Godhood; and, second, the body was prepared him that he might execute God's will, as an example for men in the flesh. We must not forget the dignity—the omnipotence—of instrumentality. We can converse with a man in New York by means of a little instrument which embodies a mighty and mysterious power. By means of a little instrument we can embody the word that comes from a star away in the fathomless depths of

spaee, and eompel it to deelare its nature. Who, then, shall stumble at the manifestation of omnipotence in Christ, or marvel at its perfect utilization for human good? Yet this is the philosophy of the Inearnation as set forth in the gospel, and we see that it can never be improved upon. It is simply perfeet, eomplete, final—the theology of all the future of human progress.

3. Nor is it less eomprehensive and final in its method of applying this divine power to the regulation of humanity. If in Christ God dwells in the fullness of his attributes, it must be in order that he shall lay hold of man and bind him to himself in all his powers. If man is redeemed and eontrolled the power must reach every faculty, and in the natural order. How does the gospel meet this requirement? Psyehologists universally reeognize three elements in man: the Intelleet; the Sensibility, or the Emotions; and the Will. Before you have the whole man you must make conquest of the three provinces, and any thorough and rational eonquest must take them in this order:—(1) the Understanding, (2) the Emotions, (3) the Will. You reaeh the feelings through the understanding, and the will through the feelings; the order is never reversed, and to stop with the eonquest of either is to leave humanity unsubdued. These are the three elements of the real man, upon whieh Christianity proposes to do its work, yet there are those who so far fall short of this eoneeption that they regard it as simply a regimen for the body—a system of fasts, and purifieations, and "bodily exercise." This is only an adjunet to the regulation of the soul, and at best "profiteth little." But even those who reeognize the soul as the real object of Christianity, often have

little appreciation of the scope or order of its application. Some, exaggerating the relative importance of the intellectual, would limit Christianity to a system of philosophy. Assent to a creed is the test of fellowship. With them the pulpit ministry must be above all things intellectual—must abound in literature, science, and philosophy. Christianity is simply culture, in the conventional sense; the church only a literary club, recognizing the emotions sufficiently to be esthetical, in a limited degree and subdued manner, but hardly taking enough account of the will to be perceptibly ethical at all. Such religion is so infatuated with its liberty that even Edward Everett Hale fails to see that it is simply religious license, practically running into anarchy.

Others regard the Emotions as the great element in man, so great that the others may practically be left out of the account. With them religion is a matter of feeling. The mission of the pulpit is to stir the emotions, to cause the feelings to boil and generate the steam of enthusiasm; and it makes little difference whether it uses truth or error, fact or fiction, for fuel. Nor is there much concern as to what use shall be made of the steamy and explosive enthusiasm thus generated. A little of it may be turned to good account; some of it to very bad account, but, fortunately perhaps, most of it escapes in gusts and gushes, and is absorbed and lost in the chill secular atmosphere before it gets far from the camp-ground or revivalistic cauldron. Others yet, regarding the Will as the great psychological element, make religion simply a matter of law. They know nothing but the obedience of law, the yielding to the threat of authority, which is inferior to the obedience of

faith, which enlists the judgment; or the obedience of love, which enlists the emotions. With them legal enactment, prohibition, penalty, are the all in all of politics and religion. This is legalism, which is only another name for despotism, and some among us have come fatally near to this extreme. Now whether we maintain with Kant, that the Will acts only at the command of "Pure Reason"—the Intellect, without the intervention of what he calls the "Inclination"—the Emotions; or, that the Intellect acts on the Volition through the Emotions, we see that the Reason, the Emotions, and the Will must all be brought into harmony and under the same law in any perfect ethical system. But this is just what the gospel prescribes for man. He is to be taught and convinced; he is to be persuaded and touched; he is to be commanded and subdued. There are faith, repentance, and baptism—a judgment, a feeling, a volition; for to believe is to surrender the reason to divine truth; to repent is to surrender the emotional nature to divine love; to obey is to surrender the will to divine authority. But this is the extent of all psychic activity, the compass of soul experience; and at the same time the necessary order of activity. A perfect system of religion must take account of all this, and a perfect moral control will leave none out—the leaven must permeate and take hold of the three measures of humanity-meal—the Intellect, the Sensibility, the Will.

Moreover, the propositions to which the assent of the intellect is demanded are so universal, so utterly free from the taint of empiricism, so consistent with consciousness and conscience, and so fully explanatory of all

phenomena, that they meet the severest tests of the "Critique of Pure Reason;" and, when humanity shall have grown to a full understanding of the terms in which they are set forth in Scripture they will be seen to be axiomatic. The qualities to which the affections are drawn out are the noblest and sweetest possible—the perfections of God manifested in the life of the One who was altogether lovely. The authority to which obedience is required is supreme, and demonstrated beyond room for doubt. Obedience is absolutely safe, and can never compromise one with any rival power. So that in its adaptability to man—its comprehension of the full scope and order of psychological activity, as well as in the exalted and universal character of the propositions, motives, and authority, by which humanity is to be redeemed and regulated, there can be no improvement upon the gospel. In this respect also it is perfect, complete, final, the religion of the future for all conceivable stages of human development.

4. We shall find that the gospel is not less perfect and final in what we may call its objective ethics. We have just been considering the subjective ethics, and found it to require the Will to act with respect to the highest possible law, from the loftiest motives, both of the Reason and the Emotions. In its objective ethics we have a perfect and all-comprehensive system of practical morality; for Christianity is in its philosophy no half-truth; nor in its practice a half-measure. It complements this perfect system of speculative doctrine, which we have already examined, with a perfect system of practical morals, as we shall now show. Such a system must comprehend four things:—(1) Define all possi-

ble relations; for all duty depends on relations, and each new relation brings its own special duty. The relation of parent brings one duty, of child, another, and so of teacher and pupil, ruler and subject, Creator and creature. Any system of morals which leaves out any possible relation in which man can stand to the universe, or any part of it, is defective. All these possible relations may be comprehended under three heads: (1) A man's relation to God, (2) to humanity, (3) to the brute and inanimate creation. The Bible does define all these relations. As to God, he is creature, subject, offspring; as to fellow-man, he is brother; as to lower beings, owner and master. Everything, so far as ethics is concerned, depends on a proper understanding of these things; yet, when Christianity was introduced into the world, philosophy had not settled any one of them. It had no conception of one supreme Creator, Ruler and Father; no hint of universal brotherhood; no doctrine of man's dominion of nature and natural forces. So much for "natural religion." While philosophy was thus blind and confessedly helpless, Christianity boldly proclaimed a scheme of all-comprehensive relations, upon which it as boldly and confidently founded an all-comprehensive system of ethics. In doing this it has assigned to man that place in the scale of universal being; that relation to God, his fellow-man, and nature, which alone is harmonious with that instinct of the brute, which recognizes man's superiority; with the instinct of fraternity and worship in man; which in every age receives stronger corroboration from true science; and which alone promotes universal happiness, order and progress in civilization. It first set man in the proper

place from which to see the universe as it is, and gave him the only starting-point of real progress. But more, it rests this whole matter of relation and duty upon the only rational and satisfactory ground—the will of God. At a time when ethics was almost unknown to the world's religion and philosophy, the founder of Christianity not only made it the "head of the corner" of his splendid system, but laid the foundation of ethics broad and deep enough to meet all possible demands. To-day Ethics is recognized as the chief matter in science as well as philosophy. The giant minds in all fields are wrestling with its mighty problems, and it is evident that the gospel has introduced the final theme for scientist, philosopher and stateman:—they all, having long rejected this stone, are making it the head of the corner.

In the second place a perfect system of ethics must define the duties depending upon the various relations sustained. Relation necessarily carries with it a sense, or idea, of duty, but not what the special duty is. At the time of Christ the relation of enmity was thought to involve the duty of hate and retaliation, and the duty which He prescribed in such case was thought to be irrational and impossible to human nature. Even to this day some philosophers so contend, but they do not take into account the fact that enmity itself is irrational and contrary to human nature. It is a temporary relation. By nature all men are brothers, and brethren in temporary estrangement should not abandon fraternal feeling. Enemies instinctively feel that the relation can not continue, and, so, that something must be done with the adversary, and that quickly. But there are only two things to be done with him; he must be destroyed, or con-

quered. Hate seeks to do the one; love to do the other. Whoever conquers an enemy gains a brother; and whoever, by love, shall conquer men to God shall save the world. It would have gone hardly with us if God had said, "I will hate my enemies." This clearly illustrates the great principle upon which all duty of man to man is prescribed and defined, and we see that "love is the fulfilling of the law." But it is not only the fulfilling of the law of human duty, but also the law of human happiness. Whether we contend that the authority of conscience is derived from *a priori* data of pure reason; or data of experience in view of human welfare, this happily meets the requirements of both suppositions; for while duty is enforced, in the gospel, by an imperative so apparently independent of questions of profit and inclination, that it seems the voice of God in the soul; it is also enforced by those considerations of benevolence which are based on the broadest and truest relation—universal brotherhood.

In like spirit duty to God is pointed out, and rested on a basis that can never be enlarged, or removed. To Him as Ruler we owe obedience; as Provider, gratitude; as Father, love. The same is true as to duty with respect to the beings beneath us; all is defined on principles so easily applicable that the wayfarer need not err in the treatment of his beast of burden.

In the third place, a perfect system of ethics must prescribe the *manner* in which duty shall be performed. The boy upon entering school may understand the new relation of pupil in which he stands, as well as the duty of study and submission which it imposes, but he must learn the manner of discharging this duty most accepta-

bly to the teacher and most profitably to himself. So of the citizen. Law properly understood is but a system of ritual; a defining of the manner in which the citizen's duties shall be discharged. While not acting in the special capacity of citizen, the law takes no account of him, if only he injures no one; but when he undertakes this special duty, as in voting, legislating, or soldiering, there is abundant need of rules and regulations. Now the ritual of Christian worship, which is but prescribing the manner of discharging duty Godward, is so simple, inexpensive, and rational; so pure and stimulating to all that is highest and holiest in human nature, that there is no conceivable improvement to be made. The same may be said of all the rules and regulations of Christian service, and the etiquette of Christian intercourse. Nothing better is, or ever will be, needed.

Finally, on this point, a perfect system of morals must furnish an adequate set of motives; the strongest possible in view of human nature and yet consistent with human freedom. All human experience emphasizes the necessity, and the wisdom, of such provision; in government, in education, and in all forms of industry. The gospel meets this requirement in furnishing motives which can never be strengthened; which appeal to every faculty, and most strongly to those that are highest, ultimately influencing through these alone; and which, at the same time, leave man so free that it is easy to reject the claims of Christ, if only one *chooses* so to do. We find, then, that as a system of ethics the gospel meets all the requirements of humanity in its highest posssible phase of development; that, here, too, it is perfect, complete, final. After all the boasted advance in ethical

science and philosophy, the doctors still speak as the scribes (and some with all the self-consciousness and insincerity of Pharisees), while Jesus still occupies the mount of unquestioned preëminence, and speaks as one having authority. Nor is it of small significance that his authority is a thousandfold more potent in human affairs than it was in the days of his flesh, and by all tests, philosophical and historical, he has given us the morals of the future—of humanity's most distant future.

5. Christianity not only provides this perfect and final system of ethics, but insists that ethics shall have chief and dominant place in its Sociology. Not only does it claim society for the "kingdom of God," but declares that the great principle of that kingdom is righteousness. "Seek *first* the kingdom of God and *His righteousness.*" Whether, therefore, Christianity—the kingdom of God—shall be the final form of human society, will depend upon the character which that society shall assume in its full development. It it shall not be essentially and predominantly moral, whatever it may be, it will not be Christian; if it shall be predominantly moral, then the kingdoms of this world will have become the kingdom of Christ. What, then, can we learn concerning the sociological development of humanity, and the dominant principle of its final form?

The three departments of government are familiar to all, namely, the Executive, the Legislative, and the Judicial; but all do not see that they rest upon three elements of human nature, namely, the physical, the intellectual, and the moral. Yet this is easily shown. The Executive represents force. The president is the com-

mander of the armies and navies of the nation. He wields the physical power necessary to check and regulate the brute passions and physical violence of men. In early stages of civilization when society is almost wholly upon this low plane, a physical despotism is the only government possible. The legislative and judicial departments are unknown. The executive is supreme, and is embodied in the absolute monarch, be he chief or emperor. As development goes on men become relatively more intellectual and less simply animal. They are governed more and more by reason, and less and less by force. At length public intelligence demands organic representation in the government; the consent of the governed is gained more by a show of wisdom than by a show of power, and there must be a government organ whose function it is to determine what is "politic." Such wisdom is to be sought not in one man, but in a numerous body; not in young and inexperienced, but in aged and experienced, men. This body of seniors became the senate—the typical *legislative* body. We have both these organs in our governmental body, and though their real character and function are somewhat obscured, and their relative importance misunderstood, because of the traditional pre-eminence which the executive has inherited from the oldtime despots, yet the legislative is a higher function than the executive. Legislation determines what is wise, equal, politic; but the law speaks to them that are under the law. Those who, by reason of brutality and crime are not subject to such law, neither indeed can be, must be turned over to the executive. The fierce struggle which has been maintained in Europe for several centuries between kings and con-

gresses, between potentates and parliaments, is a struggle between these two governmental principles. It is no longer a question which shall triumph. In spite of standing armies and a hundred Bismarcks, monarchy is surely yielding to constitutional government, and power is passing from the palace to parliament; and this will take place more and more as intelligence shall increase among the people.

There is, however, a third element in human nature, which must find organic recognition and representation in government. This is the moral element—conscience. As a political organ its function is to determine, not what is possible to despotic power, nor what is politic, but what is *right*. This is the judicial department of government. It is a curious fact that so far this department of government has been a constant disappointment to the very moral sentiment—the public conscience—which has called it into being. This was true at first of the legislative department. Congresses and parliaments were at a disadvantage, because monarchy was already in possession of society and all the instruments of power and influence. Besides, parliaments at first regarded themselves simply as adjuncts of royalty; as councils or cabinets of the king, to be summoned or dismissed at his pleasure, and to do his bidding when assembled. They did not see, as they do now, that theirs was a higher function than that of monarchy itself. So it is at present with the judicial department. The very principle which it represents is struggling for the possession of society against the others which already occupy the field; and the judiciary regards itself as merely an adjunct of the other departments. It depends upon them for its ap-

pointment and support, and feels it to be its chief function to interpret their will, namely to determine what is legal, what is constitutional, instead of what is *right*. When the courts shall fully recognize that they represent the moral sentiment of society; that they stand for conscience, as the legislative stands for policy, and the executive for force, they will outgrow the slavery to legal precedents and technicalities, which now so constantly defeats justice and offends the public conscience. But that time will not come till the moral sentiment becomes dominant in society; till it can claim a majority of citizens for its loyal and unflinching supporters, and will not be sneered out of politics by the adherents of "policy." Yet, leaving Christianity out, there is no agency, association, school, nor assemblage of means, which has for its end the development of conscience—the cultivation of morality. Here, then, we find the gospel's place in the development of human government. It is the moral factor in social evolution. All must admit that as a factor in social development Christianity bases its claim to permanence and pre-eminence on this very ground—its *righteousness*.

Seeing, then, that the gospel must stand or fall with morality, righteousness, in human affairs, let us inquire a little more fully into its place in human government. We find these three departments of government, the executive, the legistive, and the judical—which, as we have seen, stand for the physical, the intellectual and the moral departments of human nature—multiplied, and constantly recurring in all the political divisions and subdivisions. In the State we have the governor, the legislature, and the supreme court; in the county, the

sheriff, the supervisors, and the county judge; in the city, the mayor, the council, and the magistrate. The nearest approach which we make, however, to pure democracy is in the township. Here the territorial limits permit the direct application of self-government more fully than elsewhere, and here we can best determine the relative importance of the three departments, as now estimated. Here the legislature is the assembled people—the mass-meeting of the citizens; the judicial is represented by the magistrate, chosen by this same assembly, while the executive brings up the rear of the procession, in the constable, who is considered as the magistrate's subordinate and servant. How is the mighty fallen! When brought near enough for proper inspection, and stripped of its halo of traditional glory, we see that the executive occupies the lowest place in the governmental scheme; that it represents the lowest element, force, and what was the golden scepter of the king, has turned out, when the gilding is rubbed off by actual use, to be but the club of the policeman or the constable. Now the president, instead of chief magistrate, is only the chief constable of the nation. The ruler is but a sword-bearer to repress evil-doers by force. When evil-doers are numerous and turbulent, the executive must command large forces, and become an important political figure. But Jesus refused the sword, while he yet claimed the sovereignty of humanity. We are beginning to see that he chose wisely—that force will not be the dominant element in the final stage of human society. But will intellect, *policy*, be the dominant element? If so Christianity can not be the chief factor in social evo-

lution, and must give place at last to some form of philosophy.

Although this is the age of intellect, and intellect-worship, yet by general consent, and all scientific criteria, the moral is the noblest element of human nature —the highest product of individual development. A man may confess without shame that he is physically weak, deformed, or diseased; he admits, without sense of degradation, that he is ignorant or intellectually inferior; but who says without shame or hesitation, "I am a murderer, liar, or thief?" Immorality is thought to be half-excused if it can be based upon some physical or mental infirmity, and these are often pleaded in palliation. All feel that immorality is the greatest shame and disgrace, and, consequently, that moral excellence is the greatest honor. All regard hypocrisy, which is counterfeit morality, as worse than pedantry, which is counterfeit intellectuality. This is because the moral is counted of more value than the intellectual—more sacred and inviolable. Even the pachydermatous politician would hardly go before the world and say, "I care more for policy than for right," and yet this is true of politicians, as they go. Then, why not avow it? It would never do. All admit that a man who has no conscience can not be trusted. "Treason, stratagems, and spoils," are possible to those of the highest physical and intellectual powers, but not to those of high moral endowment. Morality, therefore, is the chief thing in the public servant, the glory of the statesman, and the most valuable social element.

But the moral faculty is also shown to be the highest by the fact that it is the last product of evolution. It

is taught in the name of science that all lines of biological development run parallel, so far as they go, and that one order of life is different from and superior to another, because it has gone beyond the point where the other stopped. On this hypothesis the chief differentia and superiority of human life must be sought in the moral nature—the conscience; for it is in this, more than in either physical or mental faculty, that man differs from and immeasurably surpasses the brute. Moreover, this is the order of the individual development. The infant is at first, so far as we can see, simply animal—physical traits predominate. There is no evidence of intellectual appetite, nor hint of "hungering and thirsting after righteousness," but a constant clamor of physical appetite. No doubt all of human nature is there potentially—the germs of intellectual and moral life; but they are invisible, and must make their own apocalypse in the process of growth. But the dawn of intelligence precedes the dawn of conscience, and the moral is the latest and crowning stage of development. We have seen that this corresponds with the order of development in national life; first the executive, the representative of physical power; then the legislative, the representative of public wisdom; finally the judicial, the representative of right and justice. To make sure that we are not mistaken as to this matter, let us study it in the broad features of international affairs. At first, in the settlement of all international differences, the appeal was made to force. War was the universal arbiter, and questions were decided by physical means. This continued during what may be called the physical stage of human development, when man's first great commission

was being executed, namely, to subdue and people the earth. This duty demanded physical strength and courage, and demand enhances appreciation. So physical perfection constituted the hero, and the strong man was the universal idol. Might was title at once to respect, property, and authority.

But there came a time when humanity arrived at the borders of a new realm—the promised land of intellectual life. The last universal representative of physical force, the organic embodiment of Might, went down with imperial Rome. It had led the march of humanity as far as it could, and handed the scepter of further conquest over to the Joshua of Intellect. There were to be giants in that conquest not of bone and brawn, but of brain. The heroes of that campaign were to be intellectual conquerors. We seem to be in the midst of this second stage of development, and, as we might have expected, there has arisen a new mode of settling international differences. It is no longer war, which is the exception, the last resort, and always apologized for by way of perptext; but it is *diplomacy.* This is comparatively a modern thing, and is but a transfer of international contests from the physical to the intellectual arena. The advantage is to the wily, the crafty, the politic. Morality enters into diplomacy but little more than it does into war. The diplomatic congress seeks to regulate international affairs upon the same principle that parliaments and legislatures seek to regulate national affairs upon—the principle of policy. The thing we require in diplomat or statesman is great "ability," and he is all the more efficient if he have not too much conscience. The

majority still deny that morality has any proper place in politics; yet the idea is getting abroad more and more that not only is ethics a part of politics, but the most important part of it. Conscience fares badly among the politicians, and is ridiculed in the caucuses, at the polls, and even in municipal boards; is abused by the partisan press and upon the stump, yet it has come to stay, and is making itself felt even in international matters. Arbitration is coming to the front as a mode of settling differences between nation and nation, instead of diplomacy. But arbitration seeks what is *right*. It is a tranfer of the question from the physical and intellectual arenas to the moral.

We find, therefore, everywhere these three stages of development, always occurring in the same order. In the individual, the physical, the intellectual, the moral; in the nation, the executive, the legislative, the judicial; in international affairs, war, diplomacy, arbitration. So, by all tests the moral is the highest product of social evolution, and in the last and highest stage of human development on the earth conscience and not reason shall be the supreme arbiter. Humanity's final and dominant trait will be righteousness. But it is upon this as the corner-stone that the kingdom of God is built. The chief element of its political guaranty is not power, nor wisdom, but goodness. Yet every political guaranty must possess these three elements. No government can offer security to the citizen unless it has power to restrain and punish the evil-doer. In the turbulent times of old, when brute violence was common, power was the great matter, and the government above all things must be strong. As civilization advanced men saw that great

power without wisdom was only great danger at home, and no defense against foreign danger. A great standing army without adequate generalship was at once a burden, a menace, and a shame. The great demand was for the ability to marshal the forces for public safety and foreign conquest. But such examples as Cæsar and Napoleon plainly show that power and ability are no sufficient political guaranty; that they are no pledge of public or private welfare. They are really the very conditions of the most intolerable despotism; yet they are necessary elements of political guaranty. But they must be subordinated to a third and higher element—justice, righteousness. While in the gospel we have the miracles of Jesus, testifying to his power, as sufficient to insure us against demons, sin, and death; his teaching, testifying to his wisdom, even to a knowledge of all the future; and his life and death, testifying to his goodness; yet almost the whole appeal for our allegiance is made upon the last consideration. Here are all the elements of a perfect guaranty, and all in proper order, and subordination. Turning from this survey of the whole field of human progress, the whole horizon of individual and social evolution, we propound to the philosophic opposers of Christianity two questions, one of which they must answer, or confess defeat:

1. As a factor of moral development, after Christianity, what? Can anything take its place as a means of ethical perfection? The old idea that men could be made righteous by law is abandoned. No law can do more than restrain by penalty, and can never make any comer perfect. Enforcement of law is the application of remedy, and remedy only attacks ills, but does not

sustain growth. Many have turned away from legislation to "education" as the great factor of moral growth. Yet here they are doomed to disappointment; for in all our towns and cities it is already demonstrated that merely "secular" education has not even a tendency to promote morality. The reason ought to be easily apparent. Secular education simply means intellectual education, and why should intellectual culture promote moral growth, any more than athletic exercises promote intellectual growth. Physical development is necessary to mental, and mental again to moral; but if physical training is made the chief end and interest it always dwarfs the intellectual, and, by the same law, if intellectual culture is made the chief end and aim, so far from promoting moral development, it arrests and hinders it. The Kantian doctrine that the authority of conscience is but the "Categorical Imperative of the Pure Reason" at first sight looks metaphysical enough and meaningless enough to be supposed harmless, but it is the philosophic fountain of the fallacy that conscience is an affair of reason; that the ethical is only a phase of the intellectual. We can plainly see in the development of Greece and Rome how little the academy and the school promotes morality; or, a nearer view of the same truth may be found in the modern Paris, and why should we repeat the foolish and fatal blunder of making secular culture the means of our ethical and social perfection? If, then, the means to the highest social development are furnished neither by the forum nor the academy, neither by the law nor the school, what shall we look to but the church?

2. Opposers of the Gospel thus far having failed to

answer the first question to anybody's satisfaction; having utterly failed to point out anything which may serve as a factor of the highest phase of human evolution, and which may safely be substituted for Christianity, we now challenge them to suggest any amendment or improvement to the Gospel as it stands in its primitive simplicity. We have already shown that (1) in its aim, the dominion of nature; in its scope, the whole "plan of the ages" of time; in its leadership, the perfect embodiment of all the attributes of glorified humanity—the *Son of Man:* (2) in its mode of revelation, both of the attributes and the will of God—his *attributes* in the Son, who is the "very image of His substance," and his *will* in the "Word made flesh": (3) in its system of worship, calling forth, developing and directing the highest and holiest sentiments of man: (4) in its system of ethics, based, subjectively, upon every department of psychic activity, and objectively, upon all possible relationships a human being can sustain: (5) in its ritual and motives: (6) in its making morality the great principle and factor of social evolution, and providing the only means known for its adequate culture: (7) in its guaranty of citizenship in the kingdom of heaven, based upon infinite power, wisdom and justice—in short, in all its philosophy, both "speculative" and "practical," regarding the individual or the race, the gospel is simply complete, exhaustive, perfect, and we confidently (not to say contemptuously) challenge the philosophy of the world to suggest the slightest amendment. The plain truth is that, although Christianity has been a steadily growing power in the world for nearly two millenniums, and has encounted all sorts of opposition, there has never

been anything offered, either by way of substitute or amendment, that has risen above the absurd or the ridiculous. The whole policy of the opposition has been, and still is, simply obstructive, or destructive.

It remains for us, finally, to note the point on the way of human development where the revelation that culminated in the religion of Christ first met mankind. Not only has God's revelation of himself and his will been progressive, but it is a significant fact that for weary and wicked generations he made none at all. What can justify this silence, except the impossibility of communication at the earlier stages of human evolution? If the Christ must be revealed "in his time," in like manner the simplest and most elementary manifestation of God must come in *its* time, and that time must depend upon the development of the human understanding. If, therefore, we can trace the stages of man's intellectual development we shall be able to obtain some light upon the subject of this lecture, "The Gospel's Place in the Development of Humanity."

The intellectual development of each individual comprises four distinct stages:—(1) that in which the association of ideas is by the easy bond of *space relations;* (2) that in which they are grouped, and arranged, and enjoyed by the canons of *likeness and contrast;* (3) that in which the associational bond is *causation,* and (4) that in which it is *design.* But everywhere the development of the individual and that of the species proceed by the same stages, and in the progress of the race we may plainly trace the four stages of mental evolution above noted. In the first period of the world's intellectual work its achievements, from vast mounds, walls, pyra-

mids, through shapely temples and graceful obelisks, to exquisite statuary, are all in the domain of space relations. At first the thing sought was magnitude; great size was the feature that elicited admiration. Toward the close of the period the chief feature was the matter of outline and proportion. Achievement in this sphere reached its perfection, once for all in the round of human progress, in the Parthenon and the statues of Pheidias and Praxiteles. The time for such work is forever past, and it will never be possible to so concentrate genius upon these ends as to again reach such excellence. The Greek statue marks the hither boundary of a broad and distinct field of human achievement, and during the time of its cultivation geometry and astronomy were the only sciences. The second period of intellectual activity, in the sphere of likeness and contrast, has filled the world with splendid monuments of the triumphs of genius, as enduring as pyramids and temples, but of a different type. In this period, while architecture and sculpture are carried forward with success, they are subordinate to the newer arts of painting, poetry, and music. But these are all upon the plane of likeness and contrast. This is at once the chief character and differentia of these sister arts. But they have had their day, and each has produced its master-pieces, which will never be rivalled; because the world's genius and intellect has already gone forward into the newer field and higher plane of causation. The characteristic of modern science is that it is dealing with phenomena and *noumena* in their deeper relations of cause and effect. What was formerly called "science" was little more than the art of arranging and classifying things ac-

cording to their *likenesses*. If things looked alike, had the same *species* (appearance) they were put into the same class. Science now is a matter of origins, genesis, causation; and the much-dreaded, much-misunderstood evolution philosophy is, after all, but a mighty and necessary effort of the human intellect to find the causes of things. It is no wonder that we find the representatives of the old culture, in all the professions and walks of life, misunderstanding, dreading, and opposing this new departure. In the same way, no doubt, the old temple-builders and sculptors opposed the painters and poets as the impious, irreverent enemies of all religion. We shall, likewise, expect the scientists, whose great interest is the question of causation, to stoutly oppose the innovation which shall usher in the fourth and final period of intellectual development, namely, the period of *design*. At present we are trying to explain all things upon the half-premise, or minor premise, of causation, but are already beginning to feel that it is inadequate. Philosophy is according to design an inadequate, and by no means very cordial, recognition, under the name of "final cause;" but it is evident that the full explanation of a thing must comprehend its end as well as its cause. Whether it be a crystal, a plant, a universe, or a human being, design and destiny are higher questions than that of genesis, and the genesis itself must be vindicated by them. It would be neither an explanation nor a justification of man's existence if he were able to discover all the causes that contributed to his production, and the exact manner of their operation. You may explain the whole process of manufacture of a watch, a telegraph, or a plant, and

yet leave the greatest question unanswered. This is all necessary to their full explanation, but is only preliminary to the great matter of design. Now, modern science is simply a matter of the manufacture and genesis of things, and the full round philosophy of the universe will not be put forth till the last stage of intellectual progress is reached when, the question of origins having been fully settled, the question of destinies will be attacked with as much of preparation, system and interest as are brought into the present endeavor. But this stage will reach the limit of intellectual development, as man is now constituted, and the final philosophy will be a doctrine of design, and destiny.

Now, let us inquire as to the place which Christian doctrine must occupy in the scheme of intellectual evolution. It is significant that the first revelation meets man in the *third* period of his mental development. "God *created* the heavens and the earth" is a sublime, exhaustive, and rational summing up of the question of causation, still far in advance of the attainments of modern science. The Old Testament is essentially and specially a doctrine of causation, whether it reveals the First Great Cause in creation or in providence. As God is not space, he can not be represented (but is misrepresented) in all that primitive conception which is necessarily pantheistic; as He is not matter, nor form, he can not be represented by the images which deal with likeness, and necessarily tend to polytheism; but, since He is, in the simplest conception, power, energy, cause, the Bible not only ignores these earlier stages of intellectual progress, but condemns all religions and worship belonging to them. The rising sun of revelation, therefore,

meets our race upon the uplands of the third stage of its intellectual progress; nor could its light have reached him sooner. As the Old Testament is the philosophy of origin, causation, we shall see presently that the New Testament is the philosophy of design—preeminently the doctrine of ends and purposes, especially as regards humanity. The Old Testament sets forth what God *has done*, the New what he *will do*. But, because it is eminently the doctrine of origin, of cause, the Old Testament occupies the present field of the most advanced scientific thought and research. It is in the field of present controversy. So far from the Bible being an antiquated book, it deals with the very thoughts and problems that are yet new and puzzling to the world's foremost thinkers. Moreover it is both a stimulus and a leader in this field of endeavor. In the May number of *The Popular Science Monthly*, W. H. Larrabee finds from the researches of M. de Candolle, as set forth in his "History of Sciences and Savants during two Centuries," that "Non-Christian countries are completely foreign to the scientific movement;" that "The Christian religion has been favorable to science by its general influence upon civilization. We can at least affirm that it has been, in the modern epoch, the only religion which has coincided with a real scientific development." The chief reason for this is not the indirect "influence upon civilization" for good which Christianity exerts, but the fact already noted that in "the modern epoch" science has become a matter of inquiry into origins and causes; has entered a field where wittingly or unwittingly, willingly or unwillingly, it has fallen under the leadership of Christian thought. The van of the world's

intellectual progress is just entering the domain of revealed truth.

But the highest and final stage of intellectual development must be upon the plane of *design*, as we have already seen. The final question for philosophy is not *How?* but *Why?* The great problem of science will not be to find out how these marvelous and beautiful patterns of life are woven, but to determine their ends and uses. The question *What?* can never be fully answered until the question *What for?* is settled. One thing is certain: the glorious and costly fabrics of the factory are not produced simply to show how the machinery works, nor yet for extravagant and inappropriate decorations of the rough and dingy walls of the factory itself; so the gorgeous tapestry of nature's loom, woven in such cunning patterns, and the cloth-of-gold of human life can not be for the ornamentation of her rugged factory. Such soft and splendid raiment must be for a King's house *somewhere*. Yet this great field of inquiry is far beyond us, and our foremost scientists scarcely recognize that there is design in the universe. We are as little prepared to enter this domain of research, and have as little inclination to do so, as were the men of the Middle Ages prepared and disposed to enter upon the field of present scientific inquiry. But the domain is there, and the way of our intellectual progress lies through the midst of it. When humauity shall enter it, they shall find Christian thought already in possession, to direct and lead the onward intellectual progress in the *final* epoch, as safely and independently as it now leads in the "modern epoch." In that epoch, from some high vantage ground, never yet reached without

inspiration, the human intellect will enjoy some view of the future, will be endowed with a measure of prophecy. But the testimony of Jesus is the very spirit of prophecy, and the gospel will be the stimulus and guide, the leader and the light, of man's highest intellectual development.

We have now shown, historically and logically, that Christianity is the chief and absolutely necessary factor in the final and highest stages of human evolution—morally, socially and intellectually; that it, and it alone, can lead the march of human progress to the limit of time, where the gateways open outward upon eternity. But not even here does the Gospel leave man bewildered and helpless, but supplies the spiritual food and light for his onward way, as he

> Faces future more fair, and feels longings more fond,
> Than prompt him to present endeavor;
> From the gateways of time, immortality donned,
> Zenith high overhead, bright horizons beyond,
> Where his march shall be Godward forever.

THE GROUNDS OF CHRISTIAN FELLOWSHIP.

BY ISAAC ERRETT.

The conception of Christian society as a fellowship or brotherhood deserves much more attention than it has received. The popular conception is that of a church or kingdom, and this at once leads off to the questions of *organization* and *subordination to authority*—questions of *externals*, of formal arrangements and ritualistic equipments — questions of *politics*, involving presbytery, episcopacy, papacy; and in the fierce strife over these, the scriptural idea of *fellowship* has been almost forgotten. In truth, the thought and fact of fellowship antedates all these, and should dominate them all—for there is nothing in New Testament teaching or suggestion concerning church government, or the external arrangements of Christian society, that does not take its rise and assume its shape from the basic idea of Christian fellowship. "I pray," said Jesus, "for them that believe on me through their [the apostles'] word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them, that they may be one, even as we are one; I in them and thou in me, that they may be perfected into one:

that the world may know that thou didst send me, and lovedst them even as thou lovedst me" (John xvii. 20–23). When we think of the unity and fellowship of the Father and the Son, do we ever for a moment think of *organization*—of a divine system of government regulating their relations to each other? No; we think only of spiritual unity—of oneness of nature, will, affection, character. Well, we are to be one even as they are one—one in them as they are one in each other. "That which we have seen and heard declare we unto you also," said John, "that ye also may have fellowship with us; yea, and our fellowship is with the Father, and with his Son, Jesus Christ" (I. John i. 3). And when we read of the "kingdom of God," do we get the idea of an external kingdom with statutes, laws, and geographical limitations? Is it not rather the idea of an *internal reign* of divine principles and inspirations? When the people were looking for the promised kingdom to appear in visible grandeur, our Lord's answer was: "The kingdom of God cometh not with observation; neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you" (Luke xvii. 20, 21). And when, at Rome, the disciples were striving over external regulations concerning meats, drinks, and holy days, it called forth from Paul this divine conception of the kingdom of God: "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he that herein serveth Christ is well-pleasing to God, and approved of men" (Rom. xiv. 17, 18). Let us not be understood as intimating that the church of God has no visible existence, or, that being visible, it is destitute of laws and ordinances. What we affirm

is that, back of all external arrangements, this divine fellowship has its basis in spiritual principles and affinities; that whatever is external has its roots in this spiritual fellowship, and that whatever externals of ritual or government do not spring legitimately from this spiritual fellowship, or war against it, are unscriptural and mischievous.

The New Testament conception of fellowship is unique, and bears in its own bosom the stamp of divinity. Had I no other evidence of the heavenly origin of Christianity, I would yet be constrained, in the presence of this grand idea, to take my shoes from my feet, realizing that the ground whereon I stand is holy ground. There is nothing like it in the religions or philosophies previously taught by man. It is so grand and comprehensive that even those who professed to enter into it failed to grasp it, and their fellowship rapidly degenerated into a narrow and bitter sectarianism, from whose accursed fruits the Christian world has not yet half recovered. Even we, who in the light of the nineteenth century, profess to have returned to apostolic unity and catholicity, sadly mar our work by strifes over untaught questions, and by insisting on terms of fellowship not only without authority in the New Testament, but at war with the spirit of New Testament teaching—questions of expediency, of methods of working, and of the details of church government, which, while they ought to be decided in harmony with scriptural teaching concerning Christian liberty on one hand, and Christian love on the other, are turned into shibboleths and erected into tests of orthodoxy. It is yet to be learned by those who favor these factious tendencies that the kingdom of God

is none of these things, but righteousness, peace and joy in the Holy Spirit; that he who herein serveth Christ is well-pleasing to God and approved of men; and that, instead of making questions of strife and schism out of these things, they should "follow after things which make for peace, and things whereby we may edify one another."

What, then, is the divine idea of Christian fellowship? It may be stated in the very words of inspiration: "Ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: *for ye all are one man in Christ Jesus*" (Gal. iii. 26–28). "There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: *but Christ is all and in all*" (Col. iii. 11). "For as the body is one and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit" (I. Cor. xii. 12, 13).

If these inspired statements need, for the sake of those who are untutored in the doctrine of the New Testament, any amplification, we may be allowed to say:

1. The Gospel contemplates all men as involved in the guilt and in the fearful predicaments of sin. All the world is guilty before God.

2. It offers the same mercy to all. Jesus "tasted death for every man," and "all men everywhere" are equally the objects of divine mercy. "There is no dif-

ference between the Jew and the Greek, for the same Lord over all is rich in mercy to all that call upon him."

3. Salvation is offered to all on the same conditions. "In all the world," and "to the whole creation," without regard to race, nationality, reputation or rank, is the same proclamation of amnesty made: "He that believeth and is baptized shall be saved."

4. All who accept this mercy are received into one sacred fellowship, to one equal rank, as "children of God," "sons and daughters of the Lord Almighty," and therefore brethren and sisters in Christ. This is the highest conceivable rank of created beings. It is theirs by virtue of their new birth into the kingdom or family of God. The life of God has flowed into their life through the ministry of Christ Jesus, and they are one with him as he is one with the Father. All worldly distinctions are lost in this divine relationship. There is a world of meaning in the language of our blessed Lord, when he said, "Who is my mother? and who are my brethren?" And then, pointing to his disciples, he added: "Behold my mother and my brethren: for whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother" (Matt. xii. 48–50). "The least in the kingdom of heaven" is infinitely exalted in rank above all crowned kings and mitred priests; nay, above all anointed prophets (Matt. xi. 11)—for theirs is merely *official* rank, while his rank springs from his personal relationship to God, his participation of the divine nature. And therefore, *in the church* there can be no official rank equal to that personal rank which is common to all the children of God. Difference of ministry there may be and must be, growing

out of variety of gifts and the needs of the church; but the highest of these ministers are but the servants of the royal family, and they who perform the humblest of ministries are, even as servants, greatest of all.

5. It is clear, then, that the Lord Jesus proposes to gather into one spiritual fellowship men of every nation, kindred, tribe and tongue, without regard to difference of language, nationality, color, social position, or previous social condition; that he has his eye on *man*, not on any particular class or caste or race of men; and that out of all the diverse and discordant elements of humanity he proposes to create a new fellowship—one universal brotherhood, through which he may exhibit to all the world "peace on earth and good will to men."

The one condition of entrance into this fellowship is *faith in Jesus, the Christ, the Son of God.* Thus believing, they have life in his name (John xx. 31). Whether right or wrong about other matters, *if they are right about Jesus*—if they accept his thoughts and enter into his purposes, and cherish his affections, and trust in him as their Lord and Saviour, on this simple faith, as the begotten of God (I. John v. 1), they are entitled to admission into this divine fellowship. This is so clearly set forth in the teaching of Christ and the apostles, that it would be superfluous to attempt to prove it.

The formal entrance into this fellowship was through baptism into the name of the Father and of the Son and of the Holy Spirit (Matt. xxviii. 19). As already shown, Paul's reason for ignoring all national and social distinctions, and for an exhibition of spiritual unity worthy of the family of God, was, that "in one Spirit they had all been baptized into one body, whether Jews or Greeks,

whether bond or free; and had all been made to drink into one Spirit" (I. Cor. xii. 13).

When united in a visible fellowship as churches, these disciples were taught that there was just one bond of fellowship by which they were to be held in union, namely: *Obedience to the authority of the Lord Jesus.* If they continued to confess Jesus as their Lord and Saviour, and obeyed his commandments, they were all one in Christ Jesus. If any denied the Lord that bought them, or persisted in disobeying him, they forfeited their right to fellowship. For no other reason could any one be justly excluded from the brotherhood, nor even for these reasons until every possible effort had first been made to reconvert them. It was a fellowship world-wide in its scope, and was wisely left unembarrassed by restrictions or prohibitions touching opinions, prejudices, manners, customs, which did not involve the question of salvation and were not allowed to affect the question of loyalty to Christ. There were necessarily many things in which the converts were still under the dominion of error and prejudice. But where Christ left them free, man had no right to bind them. To their own Master they stood or fell, and no one was allowed to judge or to set at naught his brother. If one had even foolish prejudices about eating meats or herbs, or about the observance of certain holy days, no one was allowed to disturb him so long as he honored Christ and kept his commandments; but he must not attempt to force his notions or practices, in these indifferent things, upon others. Christian Jews still kept the Sabbath and practiced circumcision, but there was no interference with them *until they attempted to force these observances upon others* (Acts. xv. 1, 24). Then they

violated the terms of Christian fellowship, and were at once arrested in their factious course. Indeed, there was a liberty allowed and a tolerance exercised in the apostolic age, which would sorely test the liberality of even the most latitudinarian among us at the present time. In Jerusalem the Christians continued to participate in the temple services and to keep the law. Even Paul took on him Jewish vows and made offerings in the temple (Acts xxi. 20-26). At Ephesus, he continued to participate in the services of the synagogue for three months; and although he made converts to Christ, he did not separate them from the synagogue worship until he was no longer allowed to preach Christ in the synagogue (Acts xix. 8, 9). Let any one now show such a disregard of ecclesiastical relations and restrictions, and what would become of him? I am compelled to the conclusion that the apostles had a deeper and stronger faith in the regenerating and sanctifying power of Christ in the heart than we possess, and trusted much less than we to ecclesiastical regulations and limitations. If only they could wed men's hearts to Christ, and keep them true in their love to him, they had confidence that this living, growing, transforming power would cause its subjects, in due time, to slough off the errors that still clung to them. They would gradually outgrow their old prejudices and errors and attachments, until thoroughly renewed. Everything depended on fostering their faith in Christ and their love for him.

Then, again, there were many things left undecided by Jesus and his apostles, which nevertheless, in carrying out the high aims of this fellowship, must be decided. How is the harmony of this fellowship to be affected by

these things? We answer that in all these things, where the ways and means to be adopted must necessarily vary with time and place and circumstances, Christians are instructed by example and precept, to decide as emergencies arise, and in deciding, to be subject to one another, each deferring to the judgment of his brethren, and all studying the things that make for peace and edification. Thus at Jerusalem, those who had property sold it, and put the money in a common treasury for the benefit of all (Acts ii. 44, 45, iv. 34-37). At Antioch, when they learned of approaching need in Judæa, the church voluntarily raised a fund for the relief of their brethren and sent it to Jerusalem (Acts xv. 27-30). But when the needs of Judæa became greater and more pressing, and voluntary contributions could not be depended on, Paul sent out solicitors to the churches in Macedonia and Achaia to raise money, and the churches chose messengers to go along with Paul to Jerusalem to bear their gifts (II. Cor. viii. ix.). The sober judgment of Christians must be relied on to act according to circumstances in all such cases, as to the best methods of doing good, and if there are differences of opinion, the law of love requires them to study the things that make for peace and adopt such measures as they can best agree upon, yielding each his own preference rather than occasion strife. All attempts to imperil the peace of the churches by making *opinions* on such matters a test of fellowship, are factious, and violate alike the letter and the spirit of New Testament teaching concerning Christian fellowship. No religion world-wide in its embraces can possibly succeed that does not present very few and

simple terms of fellowship, and that does not allow large liberty in regard to mere circumstantials.

We come now to deal with a question that is closely related to that which we have been discussing—a question growing not out of New Testament teaching, but out of that tremendous Apostasy which has so fearfully confused and corrupted the Christian world. The various efforts made toward recovery out of that Apostasy have been only partially successful. They have all stopped short of a complete return to the original faith and practice; they all have still clinging to them more or less of error, in doctrine and in practice, imported from Rome, and resting on human tradition rather than on the word of God. We say this not censoriously. It could not have been otherwise. It does not fatally affect the faith or the faithfulness of reformers coming out of deep darkness, themselves saturated with traditions and prejudices in which they were educated, that they did not see all truth at once, or escape from all error. We simply speak of the *fact* that these reformations were only partial, and none of them nor all of them together have succeeded in fully restoring the simplicity, spirituality, unity and catholicity that the New Testament teaches. Succeeding to them, inheriting their light, warned by their errors and failures, we plead for farther reformation. We especially plead for the abandonment of sectarian names, creeds and organizations, and the restoration of the original terms of fellowship. The Protestant world is now penetrated with a conviction of the tremendous evils of the sectarian *spirit*, and is anxiously feeling its way toward some solution of the problem of Christian union. We recognize the Christian faith and

piety of multitudes who are yet scattered among the various evangelical parties, their abounding works of mercy and philanthropy, and the essential service they have rendered and continue to render to truth and righteousness. They are one with us in faith in Christ, in reverence for the Bible, in devotion to all good works, and in a desire to promote the union of Christians. But they are unimmersed. They were sprinkled in infancy, or perhaps in maturer years. They would not object to being immersed now, did they not believe that they have already been baptized; but believing this, they can not conscientiously consent to a rebaptism. They would gladly unite with us, if only we would not insist on their immersion. They will agree that hereafter immersion shall be the rule, and that sprinkling and pouring shall no longer be allowed to occasion strife and division, since all agree that immersion is baptism, and that one mode of baptism is enough. They simply ask that we shall allow an exception to the rule in such cases as theirs. Shall we receive them? Can we receive them, without a violation of New Testament teaching concerning Christian fellowship?

This is a grave question, and it is destined more and more to become a practical one. We ought to look it honestly in the face, and answer it as we shall answer to God in the last day for our convictions and our conduct. It is a question which confronted the leaders of this reformation in their day, and was evidently felt to be embarrassing. Notwithstanding the ill-natured flings at the "pious unimmersed," which some who indulge in them regard as a peculiar badge of the *genuine* advocates of reformation, it is true that the wisest and best among

us have regarded this as a very grave and difficult question, and have proceeded with great caution in dealing with it. Alexander Campbell, as early as 1827, in the midst of his fierce conflict with sectarianism, said:

But the question of the greatest difficulty to decide is, whether there shall be any laws or rules adopted by the churches relating to the practice of receiving persons unimmersed into the assemblies of the saints. Whether on the ground of forbearance, as it is called, such persons as have been once sprinkled, or not at all, but are satisfied with their sprinkling or without any, are, on their solicitation, to be received into any particular congregation, and to be treated in all respects as those who have, by their own voluntary act and deed, been naturalized and constitutionally admitted into the kingdom. To make a law that such should be received, appears to me, after long and close deliberation, a usurpation of the legislative authority vested in the holy apostles, and of dangerous tendency in the administration of the reign of heaven. Again, to say that no weak brother, however honest in his professions, excellent in his deportment, and amiable in his character, who can not be convinced but that his infant sprinkling is Christian baptism, and who solicits a participation with us in the festivities of Zion: I say, to say by a stern decree that none such shall on any account be received, appears to be illiberal, unkind, censorious, and opposite to that benevolence which is one of the primary virtues of Christianity.

Yet some will urge that if such a person is very solicitous for the enjoyment of the benefits of the church, it is no very difficult or hazardous thing for him to be immersed on his own profession, and for the objects contemplated therein, and that if his love of the Christian institution will not make him forbear with himself, or, in other words, sacrifice his own partialities, we are not warranted nor warrantable in receiving him. Now, although I could feel myself at perfect liberty, in full accordance with the requirements of the great King, to receive into the most cordial fellowship every one whom I have reason to recognize as a disciple of the Lord Jesus Christ, with all his weaknesses, as I would call them, yet I could not, and dare not, say to all the members of a Christian congregation, that they must do so too; and as I

have no right to dispense with any of the institutions of Jesus Christ, I could not approve the adoption of a rule to receive such persons, which, in its direct tendency, aims at the abolition of one of the fundamental laws of the empire. Again: if we are to fritter down the Christian institution to suit the weaknesses and prejudices of disciples, it would soon be divested of every prominent feature characteristic of its grand original. There are, indeed, many matters on which there is full scope given for moderation, condescension and forbearance, without infringing upon the constitutional provisions of the kingdom. We may show all courtesy, kindness and hospitality to strangers; but to invest them with the rights and immunities of citizens, without their voluntary submission to the constitutional requirements in order to naturalization, would neither be beneficial to them nor safe to the empire. Christians were called a sect in the times of the apostles. They had their peculiarities then; and although there were no sects tolerated amongst them, they were a sect as regarded all other religious communities. In divesting Christianity of its sectarian character, we must not divest it of the peculiarities which made it a sect in its best day, and which will keep it a sect until all the kingdoms and religions in the world shall bow to our King.—*Christian Baptist*, pp. 457–8.

Mr. Campbell had previously said, in reply to an "Independent Baptist":

As to the "purblind Pharisee who strains out a gnat and swallows a camel," because he will not have full communion with all the evangelical sects in the mass, I have to remark that it is not optional with me or with you whether we would have Christian communion with them. *They* have something to say upon that subject; and here, once for all, it must be noted that my having communion with any society, Baptist or Pedobaptist, depends just as much upon them as upon myself. Some Baptist congregations would not receive me into their communion, and if any Pedobaptist society would, it is time enough to show that I am inconsistent with my own principles when any evangelical sect or congregation shall have welcomed me to their communion, and I have refused it. At the same time I frankly own that my full conviction is, that there are many Pedobaptist congrega-

tions of whose Christianity, or of whose professions of Christianity, I think as highly as of most Baptist congregations, and with whom I could wish to be on the very same terms of Christian communion on which I stand with the whole Baptist society. —*Christian Baptist*, p. 238.

In 1837—twelve years after the date of our last quotation—Mr. Campbell said, in reply to the celebrated Lunenberg letter:

But who is a Christian? I answer, Every one who believes in his heart that Jesus of Nazareth is the Messiah, the Son of God, and obeys him in all things according to his measure of knowledge of his will.—*Millennial Harbinger*, 1837, p. 411.

And later in the same year, in reply to some who objected to this statement, he says:

I have neither conceded nor surrendered anything for which I ever contended; but, on the contrary, the opinion now expressed, whether true or false, is one that I have always avowed.—P. 561.

And in a foot-note, he adds:

It is with us as old as baptism for remission of sins, and this is at least as old as the *Christian Baptist*. Read the first two numbers of that work.

Let me add a testimony from one of the most radical among our preachers. Jacob Creath, Jr., in the *Harbinger* for 1850, pp. 505–6, thus writes:

I am no apologist for disobedience, nor have I been accused of being too indulgent and charitable to the errors of our Pedobaptist brethren; but I feel in justice bound to say that many, if not most, of the laity, and some of the clergy, do as honestly and sincerely believe that sprinkling is scriptural and valid baptism, as we believe immersion is the only baptism commanded to be done by God. . . . Many, a large proportion of them, are Christians, as far as they have been taught to be so. They are

willing to be altogether Christians; they are as good Christians as ourselves, except, perhaps, in baptism and in the frequent celebration of the Supper. Many of them excel our people in other parts of piety—in practical duties. There are men of the most eminent abilities, the profoundest literature, and the most exalted piety, who argue and preach and teach that sprinkling is the act commanded by God for us to do. I believe the people are honestly mistaken—not intentionally disobedient to God—but simply mistaken in what constitutes obedience or baptism. Now, the difficult point with me for a long time has been, What indulgence is due to such persons? What is the best course for us to pursue towards such honestly mistaken persons? What course is most likely to reclaim such persons? What course does reason and Scripture dictate to us on these subjects? Ought we to stand aloof from them or to worship with them?

In a note, he adds:

Christ and the apostles mingled with the mistaken and corrupt Jews, in their synagogues. The proposition came from these denominations to us, and we did not like to refuse. Did we do right or wrong?

I have made these quotations not because Alexander Campbell's position must necessarily be accepted as right, but to show the evident embarrassments under which he, as well as other thoughtful and wise men, labored in his attempts to solve a difficult problem, and that this wise, thoughtful man had no sympathy with the flippant denunciations of the pious unimmersed as unchristian or antichristian, which even at that time were sometimes indulged in. We are aware that plausible and forcible arguments may be employed against Mr. Campbell's position, and also against any other position that may be assumed. And this goes to show the confusion, almost inextricable, into which the great Apostasy has plunged us—for, as already intimated, this is a question

springing out of the confusions occasioned by the Apostasy, and therefore a question to be settled by the application of New Testament principles, and not by any direct New Testament testimonies. The question did not belong to the apostolic age.

My own conviction, not hastily reached, is, that we can not consistently receive into fellowship, in our churches, the unimmersed. I say this with a full recognition of the Christian character and eminent spiritual worth of multitudes of Pedobaptists, and agreeing with Mr. Campbell fully in acknowledging them as Christians in the sense in which he employs that designation in the quotations I have made. Let me state my reasons as briefly as possible, without sacrificing clearness to brevity.

1. Baptism occupies a peculiar place, and possesses a peculiar character. It is what we call a *positive* institution. It is not like a moral precept, which can and must be varied in its application according to circumstances, and concerning which we are left to our own judgment as to its application. It rests simply on *divine authority*, and is, by virtue of the position it occupies, a recognition and acceptance of the supreme authority of the Lord Jesus Christ for the whole future life. It is also *initiatory*. It formally introduces its subject into the family and kingdom of God—into the fellowship of the Christian community. I need not take space to quote the Scriptures which set forth baptism as denoting a divinely appointed introduction "*into* the name of the Father and of the Son and of the Holy Spirit;" "*into* Christ;" "*into* his death;" "*into* remission of sins;" "*into* one body." But it may be well to call special attention to two passages, especially significant in their teaching. "In one

Spirit were we all baptized into one body . . . and were all made to drink into one Spirit" (I. Cor. xii. 13). This is employed as an argument—assigned as an all-sufficient reason—for the *oneness* of Christians. It certainly does not apply to those who in *different* spirits have been baptized into *different* bodies. And when this unity of purpose and of spirit is sacrificed by the recognition of different baptisms, the significance of baptism is lost—its meaning is corrupted. Hence, when Paul exhorts the Ephesians to "preserve the unity of the Spirit in the bond of peace," he reminds them not only of "one Lord" whose authority they all acknowledged, and of "one faith" which they had all confessed, but also of "one baptism" to which they had all submitted, through which they had all been admitted into "one body," into the fellowship of "one Spirit," into a participation in "one hope," and into a common interest in the love and protection of "one God and Father of all." One baptism stands along with one Lord and one faith among the *essentials* of Christian unity. We may no more ignore it or pervert it, than we may ignore or pervert the one Lord or the one Faith. If we consent to disregard it, we discard one of the divinely recognized essentials of Christian unity and fellowship, and to that extent preach "another gospel." This, with me, settles the question. In all that is doubtful—in all that rests on human judgment—in all that relates to mere human usage—in all that is merely speculative—we may and must surrender everything that stands in the way of Christian fellowship, no difference how dear it is to us; but when we come to divine appointments resting on divine authority, and especially when we come to that

which is *initiative*, and sets forth, in a divine symbolism, the unity that belongs to Christian fellowship, we can not—dare not—substitute for God's commandments the commandments or traditions of men, or yield to any plea of human prejudice against divine authority. To yield divine authority to any such plea at the very threshold of this fellowship, in regard to the very act of initiation, is to open the way to division ever after. Better fight the battle for union right here.

I know what the reply will be to all this. We shall be told that it is not a denial of one baptism, but merely granting liberty as to different *modes* of that one baptism. But this is a palpable sophistry, and no permanent peace or unity can possibly come out of such sophistry. For baptism describes a *specific act.* Sprinkling also describes a specific act. So does pouring. These acts are not the same, nor is it possible, by any accepted definition of baptism, to make them all modes of the same thing. If any question of philology is ever to be settled, there is overwhelming testimony to the meaning of *baptize.* If sprinkling, pouring, immersion, are but different *modes* of baptism, *what is that thing of which they are the modes?* This is a question which has never been answered, nor can any answer be given to it that will furnish a definition of *baptize* capable of being sustained at the tribunals of literature, classical or sacred. We are not suspending fellowship on *a mere opinion* of ours as to the meaning of *baptize,* but on the acknowledged meaning of the word, and the acknowledged practice of the primitive church—an acknowledgment which, if we surrender, we surrender all certainty as to the

value of language as a medium of communication among men.

If the plea of *sincerity* is to prevail here, let it also prevail as to a mistaken *Lord*, or a mistaken *faith*, and let the Friends, who sincerely believe that the "one baptism" is a baptism of the Holy Spirit, come in without water baptism. If it still is argued that we are guilty of assumption in insisting on our *opinion* as to the meaning of baptism, we reply that we neither insist on our opinion, nor ask them to surrender theirs; they may hold what opinion they please, and so may we, provided we do not attempt to force our opinions on others as tests of fellowship; but all opinions, so far as a formal reception into Christian fellowship is concerned, must yield to that which is universally acknowledged—to that which is catholic and not sectarian. Immersion is *catholic;* sprinkling and pouring are not.

2. This question of baptism is much broader than the simple question of *mode*. It embraces the question of *subjects* as well. With sprinkling and pouring is associated the question of *infant membership*. When you consent to surrender immersion, you consent at the same time to surrender faith as a necessary qualification for baptism, and the "one faith" is yielded along with the "one baptism," for probably nine-tenths of those who would apply for admission to fellowship without immersion, were sprinkled when they were infants, incapable of faith or repentance. How is it possible to surrender here, when faith is clearly the *one essential condition of admission to baptism*, without such a surrender of the terms of Christian fellowship as to subvert one of its essential characteristics?

More than this. The *design* of baptism is also subverted. You must accept the doctrine of baptismal regeneration, or you must countenance the errors and delusions that find the evidence of forgiveness in dreams, visions, voices, impressions, special revelations, etc., to the utter subversion of gospel teaching. Baptism to the believing penitent "for the remission of sins," must be abandoned.

We must look at the entire breadth of consequences resulting from the concession when we become "liberal" enough to tone down the divine requirements concerning baptism to meet the demands of human opinion and prejudice.

3. It is a mistaken supposition that to yield at this point would forward the interests of Christian union. It would, in individual cases, secure additions to our membership, but we have good reasons for the opinion that it would not do so on any large scale, and that we should lose more than we should gain by such a concession.

The old "Christian Connection" were always ready to make this concession, and even to go beyond it. And what have they gained by it? What has been their growth in comparison with ours? When Barton W. Stone and his associates were entertaining the question of union with the Disciples of Kentucky, they had great fears at this point. But when they agreed to be true to the gospel requirements, and faithfully kept their agreement, they became so completely satisfied with the results that their preachers grew to be the most uncompromising advocates of the gospel terms of admission to Christian fellowship.

Dr. Duncan, of Baltimore, renounced Presbyterianism and human creeds, and established a church professedly on New Testament teaching. The question of baptism was, however, left untouched. That was sixty years ago. When we were in Baltimore about 1859, there was just that one church as the result of his attempt at reformation, and even that church has made no special impression on Baltimore.

The Campbells at the outset, held the same position. They had not investigated the question of baptism, and could not be charged with the exclusiveness or uncharitableness that are charged against immersionists. Yet they made almost no impression on the religious world. It was not until they taught and practiced the immersion of believers that their work began to prosper; and when they proclaimed baptism for remission of sins, they began to shake whole communities, and we all know what the marvelous results have been up to date.

Thomas H. Stockton, Protestant Methodist, and, in my judgment, the most attractive pulpit orator to whom it has been my privilege to listen, began a movement in Cincinnati in behalf of union, proposing to receive all believers into fellowship without regard to differences about baptism. What was the result? With all his power and popularity, it proved an entire failure. So also did the effort of W. C. McCune, T. J. Melish and others, who repeated the experiment at a later date.

The Quakers, or Friends, went so far as to set aside water baptism altogether, and they are decreasing steadily. In many communities where they were once numerous and influential, they are now almost extinct. There were other positive issues which, while they

lasted, made them prosperous; but as these faded out, their peculiar position on baptism had no power, and the influence of their teaching concerning the ordinances has been to weaken them rather than to build them up.

We know of other instances in which worthy and able and pious men have attempted to build up churches on a platform that compromised what they themselves regarded as plain Scripture teaching concerning baptism —allowing such as preferred sprinkling to have their own way; but their impression on the public mind is very limited and feeble. And why should it not be so? Who is likely to leave his old and cherished associations when he is encouraged to believe that he is just as well off where he is as he would be if he changed? Men will not—and they ought not—to abandon lifelong, sacred, loving associations, unless the demands of truth and the dictates of conscience compel them to give these up *for the truth's sake.* But if they are convinced that the truth demands such a sacrifice, and they can not shake off their convictions, they will surrender everything dear to them, even life itself, that they may be true to God and to their own souls. Hence, any reformation, to be successful, must be aggressive, and its distinctive features must not be concealed or softened down in timorous subserviency to popular prejudice. The more angular, incisive and aggressive its warfare, the better. It must offer something worth the having, and make men feel that they can not be true to God or man while they refuse to accept it; or it will fail, and fail deservedly.

I urge, therefore, that we not only remain true to Scripture teaching concerning "one Lord, one faith, one bap-

tism," without compromise, but that we shall not allow ourselves to be hindered by any smiles of popular favor, or any tenderness of sympathy with the worthy and pious who are still in error, from a bold and urgent utterance of "the whole counsel of God." We shall best show a true love to the erring by entire frankness and faithfulness in pointing out their errors, and presenting to them "the truth as it is in Jesus." Do it wisely, kindly, tenderly, but *do it.*

4. There yet remains to be noticed an argument which at first hearing appears forcible, but which will not bear scrutiny. It is urged that the defect in the case of the pious unimmersed is merely a *formal* one; that in faith and in life they are undoubtedly Christians; they are simply in error as to the *formal* acknowledgment of their faith in an immersion as believers into the name of the Father, and of the Son, and of the Holy Spirit; and that while we believe that God, in view of their unmistakable sincerity, and their faithful obedience to His will as far as they understand it, will accept them, we ought not to reject those whom God accepts.

I acknowledge that this carries much force with it in its mere statement, without any attempt at argument. And yet, plausible as it seems, it is sophistical.

In the first place we may believe that God will accept to eternal life many Pagans, Jews, Turks, etc., etc., who are unmistakably sincere and faithfully walk in the best light they have; but it surely does not follow that we are bound to receive them into Christian fellowship. God, who searches all hearts, is able to pronounce a righteous judgment on each individual case; we, who cannot pronounce such a judgment, must test every case

by actual submission to the terms of the gospel. It is not our right to pronounce on the destiny of man; we should surely play the fool or the tyrant if, with our feeble and often distorted vision, we were to attempt it; but it is our right to insist on a compliance with the divinely established terms of entrance into Christian fellowship.

In the second place, please note that while it is admitted that the applicants are lacking in *formal* obedience to the gospel, it is strangely urged, on that very ground, that they should be *formally* admitted to Christian fellowship. We utterly fail to perceive the connection between the premises and the conclusion. Logically, we are compelled to reason, that since they have failed of the *formal* obedience which the gospel requires, we are compelled to withhold the *formal* fellowship which they seek. Any *informal* fellowship which we may feel prompted, in view of their evident faith, piety and philanthropy, to extend to them, we may sincerely and heartily offer. For one, I do not consent that any ecclesiastical authority shall hinder me from any fellowship and co-operation in good works with those whom I honor and love for their faith, their goodness, their God-fearing and Christ-loving devotion to truth and righteousness, to which my heart prompts me, so long as I do not seek to force my brethren to act in harmony with my opinions. In this I act on my own responsibility. And if an entire church, or our whole brotherhood, should be disposed to enter into such informal fellowship of good works, I would rejoice in it. But when it comes to a *formal* fellowship—a formal acceptance into the fellowship of the gospel—there must be a formal submission

to the divinely appointed terms of entrance into that fellowship.

Sometimes we are asked if, in case all other obstacles to union were removed, and baptism alone remained to be settled, and it should be proposed, in a convention representing all evangelical parties, that hereafter the immersion of believers should be the universal rule, but that the rule should not be retroactive so as to require immersion of those who were satisfied with their sprinkling and could not, therefore, conscientiously submit to be immersed—if, in such cases, we would not agree to the compromise. To me, without indicating my own opinion, this is an unwise question, since this supposed condition of things is unlikely ever to be realized. Union is not likely to come about in any such way. It will come, if it come at all, through the continuous leavening of individual hearts, the silent revolutionizing of the multitude through the faithful preaching of the truth, until in the providence of God, some crisis shall arrive in which this pervasive change of sentiment shall be brought to a head and break out in a resistless assertion of revolutionary power, in a community, and from one community to another, and from one State to another, and from one nation to another, gathering strength as it goes, swelling into an unconquerable enthusiasm that will silence controversy and sweep into oblivion a thousand difficulties that controversy has failed to settle, and achieving triumphs through the logic of the heart that had never been won by the logic of the head. No formulation of union theology in a creed, no votes of councils, no decrees of hierarchies, will ever restore unity to divided Christendom. It will come when there is "the

sound of a going in the tops of the mulberry trees" (II. Sam. v. 24) that shall startle God's hosts into action, and that sound will be but a concentration of the whispers and sighs and pleadings and prayers of many generations, which have never been lost, but have been borne on the wings of every breeze and gathered and guarded by heaven's unsleeping providences, until they unite in such an audible and unmistakable utterance—more penetrating and powerful than the thunderpeal—as shall be recognized as the voice of God, to lead Israel on to victory, and sweep the Philistine hosts of sectarianism into destruction.

Our duty, then, is to preach the truth—the simple truth—the whole truth of the gospel, and commit it to God to watch over its working. Let us yield everything that is our own, but hold on to everything that is God's, without inventions or experiments of our own to bring about that which God alone is able to accomplish. The truth we utter shall combine with all other potencies at God's command, to prepare the way for the glad consummation which, though it seem to tarry, will surely come—come in God's own time, in God's own way.

It may not be thy way,
It may not be my way;
But yet in His own way,
The Lord will provide.

PASTORAL VISITING.

BY M. M. DAVIS.

The object of this paper is not to discuss pastoral work in general, but to call attention in a practical way to "Pastoral Visiting;" the work of the preacher outside the pulpit, and from "house to house."

That inspired preachers did much such work is evident from Paul's language to the Ephesian elders (Acts xx. 20): "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house." And also from Luke's language concerning the apostles in their earliest work (Acts v. 41, 42): "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

But despite such precedents as these, there are those, but their number is growing beautifully less every year, who oppose, and even sneer, at such work. Some of them characterize it as unmanly. Others ridicule it, and try to be witty in their ridicule, saying if modern tendencies prevail, then the preacher's brains should be in his heels instead of his head. Such men have probably caught their idea of the work from the famous

preacher who said he had "no time to gossip over a cup of tea with old women." But such is a false conception of the work. It does not contemplate gossiping, nor does it necessarily include much "tea." It rises above such things, and means nothing less than preaching the gospel of the Son of God to a single hearer, or to a household, as was often done by Jesus and the apostles, and as is being done now by the most successful pastors in the vineyard of God. And churches, as never before in our history, are awaking to the importance of such work. When looking out for a preacher, the question is invariably asked: "Is he a good pastor? Does he mix well with the people?" etc. At last they are learning from bitter experience that the splendid sermon alone will not do; but that the clear-headed, warm-hearted preacher, who not only knows the truth and can preach it, but who also mixes among the people and knows them and their diversified wants, is the man who builds up the cause, and they want him.

I. WHOM SHOULD WE VISIT?

If I were to answer this question in a single sentence, it would be: Visit every member of your congregation; and as far as possible, every one else whom you can reasonably hope to help spiritually. There is not a Christian on earth to-day who may not be helped by the visit of a prayerful and wise pastor. True, there are some who need our visits much more than others; but all may be, and will be, benefitted by them, if we visit as did Paul. And the number outside the church which can not be helped by us is nothing like so large as we have imagined. But let me be more specific:

1. *We should visit the sick.*—This is a difficult but important work, and requires peculiar skill. The physician should be freely consulted, in order that good, and not evil, may result from it. The visits should be frequent and brief, and, if possible, should be full of cheerfulness and brightness. Never imitate one of our pastors, who always entered the sick chamber with a sad face, paced the floor, wringing his hands, and looking as if he thought the end was near, and that he would better be in his study preparing a funeral sermon. We should hold ourselves in readiness to be called to the sick-bed at any hour, day or night; and, when necessary, should not hesitate to inform the dying of their condition, and talk with them calmly and quietly. In case of death, we should call at once and tender our sympathy. While it is expected that we should preach the funeral discourse, if, for any reason, another is preferred, we should yield gracefully, and render all the assistance asked of us.

Some say: "We should not visit the sick until sent for," and argue that if our people desire us to come, they should do us the courtesy to send for us. They quote James: "Is any sick among you, let him *send* for the elders of the church." But I have no hesitation in saying that the man who knows one of his members is seriously sick, and yet waits to be sent for before he will go with offers of sympathy, is unworthy of his office, and should lose no time in seeking some other occupation. The true pastor is the tender friend of all his flock, and will look after their wants rather than his dignity. The scathing words of Ezekiel (xxxiv. 1–4) were written for just such men: "Son of man, prophesy against the shepherds of Israel, and say unto them, woe to the shep-

herds of Israel that do feed themselves. Should not the shepherds feed the flocks? The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken."

But while it is clearly our duty to visit the sick, it is equally the duty of the people to acquaint us of the sickness. The sensitive and conscientious pastor is often deeply pained that he did not visit the sick. Yet in large churches persons often sicken and recover, and then sulk and pout for six months, when it is finally discovered that they were grumbling because the pastor did not visit them during their illness. Poor pastor! They forget that he is no more omniscient than the doctor. He can not tell as he looks over a large congregation on the Lord's day that Bro. A. will be sick on Monday, Sister B. on Tuesday, that Mrs. C.'s child will have measles on Wednesday, and that Bro. Jones will be kicked by a mule on Thursday, etc. The physician never goes till sent for, and if good people would remember that we are men of like passions with themselves, they would send for us, too, and save us regrets of apparent neglect; and themselves, fruitful sources of grumbling, besides affording us peculiarly good opportunities of doing good in the name of the Master.

2. *We should visit the sorrowing.*—There are many whose hearts are full of sorrow, from causes other than sickness. Misfortune in some other shape has settled over the home, and the sunshine of life seems entirely shut out. The loss of property, the tongue of slander, the profligacy of children, like a great, dark shadow, envelopes the once happy home, and the soul within bleeds in bitterest agony. The good pastor will hasten to a home like this,

and like a true son of consolation, will strive to point them to the God of all comfort. The heart is now often open for truth as it never was before.

3. *We should visit the lukewarm.*—Perhaps no class in the church stands so much in need of the pastor's work as these. A kindly visit, with gentle words of encouragement will bring them to church, and there the preacher knowing their true condition, directs a portion of his sermon specially to them, and a soul is snatched from the icy fetters of indifference, and started once more on the highway to God. Let us never become impatient with this unfortunate class, remember that the Saviour did not despise "little faith." And that the Apostle says: "The strong ought to bear the infirmities of the weak."

4. *We should visit the poor.*—The Saviour said: "The poor ye have always with you." And no prophecy has been more literally and largely fulfilled. Many, toil as they will, and economize as they must, seem destined to be poor in this world's goods; and this poverty naturally tends to make them timid, and causes them to hesitate to go to the house of God and mingle with the rich, a class with whom they mingle nowhere else. Yet how often beneath these worn and ragged garments beats a heart loyal and loving, and lives a faith like Abraham's which lays hold of the unseen. Many a time, seated by the wash-tub or ironing table, I have had seasons of refreshing from the presence of the Lord, as I communed with these lowly ones, poor in the things of this life, but rich toward God. If we ever discriminate in our visiting in favor of any class, let it be these timid and tired children of toil.

5. *We should visit the young.*—Every true shepherd watches with special care the lambs of his flock. He knows their youth and inexperience expose them to peculiar dangers. So of the shepherds who watch for souls. The tardy day, thank the Lord, has come at last, when we believe children should come into the church. Our great Sunday-school work is filling the church with children from ten to fifteen years of age, and these demand the very best work of the pastor. They are now in the pliant period, ready to be moulded into vessels of honor for the Lord. Like a team of rude and restless colts, they need constant watching and help, but if they receive this, in a few years you will have a strong team to help you in drawing your heavy burdens.

6. *We should visit the active.*—Every living church has a few wide-awake, active, energetic souls, whose every pulsation is a drum-beat in the march of spiritual life. These are the "old guard," ever in the thickest of the fray, and can be relied on in the severest hour of trial. Visit these frequently, not so much to encourage them in the Christian life as to be encouraged by them, to catch new inspiration from them, and to confer with them as a military commander confers with his trusted and tried lieutenants.

7. *We should visit mothers after the birth of their children.*—After the birth, waiting a reasonable time, we should call and tender congratulations. There is no time when a mother is more impressible than when God has brought her through a great trial, and committed to her keeping her little immortal.

8. *We should call on the newly-married.*—Soon after the ceremony we should call on the happy pair; also on

the family of the bride. An epoch has now been reached. Life's channels may vary, or be changed entirely. Let us be near to influence its flow toward God.

9. *We should visit the world, the friendly "outsider."* —Some of us are fond of "loafing" with this class; but I do not mean that. The pastor should never become a "loafer." But when a friendly welcome awaits us, let us enter in, conduct ourselves, not as a long-faced, sanctimonious priest or parson, but as a cheerful and happy, though dignified, son of the great King, and they will be glad we came, and will cordially invite us to come again. And we need not be surprised if we see their children in our Sunday-school the next Lord's day, and the parents among the most interested hearers of our next sermons. Many pastors make a dreadful mistake in thinking they have done their duty when their membership is visited. This will never do. We must push out into new fields. Like our Master, we must be often found mingling with "publicans and sinners."

"How am I to do all this?" asks a laborious pastor of a large and growing church. I answer: You are to do it largely through others. He is not the best pastor who rings the bell, sweeps the floor, leads the singing, conducts the teachers' meeting, and does everything else, leaving nothing for others to do. What others *can* do, they *ought* to do; and they can do much of our visiting. Let your territory be districted, and have in every district wise and prudent persons going hither and thither under your directions. As an example of my meaning, one cold winter afternoon I found a poor woman and child without fuel. I could have taken

the fuel to them, but that was not best. I could have gone one block, and found a wealthy and kind-hearted sister who would have gladly done it; but that was not best. I went to one who had also known the bitings of poverty, and who could therefore sympathize with her, and sent her on this holy mission. Thus ought it ever to be. Have others do what they can do; and in all their doing study the question of adaptation. The Lord would not let the angel preach to the eunuch, but sent Philip, a man who had felt the burden of sin, and who, therefore, could sympathize with him.

"But how am I to do this work?" says the country pastor. Yours is a difficult question, I admit, but with some righteous and reasonable changes in your work, you can do it. One of the chief elements of weakness in our country churches is the habit of having the preacher come from a distance on Saturday night or Sunday morning, fill his appointment, eat a big dinner, and hie away home, and be seen no more till his next appointment. Thus, though serving his church for years, he is never in their homes, and can not, therefore, be deeply in their hearts. Our country churches should band themselves in groups, employ a man at a good salary, locate him in their midst, and require him not only to preach from the pulpit, but from "house to house." He would then be near in cases of special need to comfort the distressed, counsel the erring, marry their children and bury their dead. In a word, he would be among them, and would become one of them, and soon double his influence for good.

One of the deadest churches I know has one of the purest men on earth for a preacher, a man of good

ability, who lives sixty miles away, comes once a month on the train, arrives just before preaching time Sunday morning, preaches at eleven o'clock, and if the weather is bad, does not preach at night, takes the next train and gets home for supper, having traveled one hundred and twenty miles, served his church and returned home the same day.

You say this is an extreme case. True, but it is only an extreme illustration of a common habit among us. Who does not know that there are whole counties with a number of churches, not one of which is served by the home preachers, but all import preachers from abroad, at the same time sending their own preachers elsewhere for work.

Brethren, these things ought not so to be. Let us call a halt, have churches and preachers live together, pay the preacher a sufficient salary for all his time, and require him not only to preach on Lord's day, but to do pastoral work during the week.

II. How often should we visit?

No absolute rule can be laid down here. In my own experience I try to visit every family three or four times a year. Of course there are many whom I visit much oftener, but, unless there are special reasons for more frequent visits, I feel fairly well satisfied when I visit every home during each quarter of the year. Were my congregation 800 instead of 400, I would, of course, have to be content with less frequent visits.

III. How shall these visits be conducted?

No strict rule can be laid down here either. We must be wise as serpents and harmless as doves, varying the visits according to the needs of our people.

1. *Make up your mind that you will visit.*—The work is well begun when you have recognized its necessity, and recorded a solemn vow that you will do it.

2. *Pray before you start.*—We dare not think of entering the pulpit except from the closet. As little should we think of going to the individual or family for a similar purpose, without similar preparation. Far more important than any method that can be described in detail is the spirit and purpose of the pastor himself. I do not disparage careful planning of work. On the other hand, would most heartily commend it. No man will work well who works at hap-hazard. But the motor is greater than the mechanism. Let us bathe ourselves in prayer before beginning the work.

3. *Dispense with all formality.*—Be free and easy. Be natural. Be yourself. Forget that you are an ordained preacher, and for once try to think of yourself as a plain, common man, mingling with the masses, that you may lift them nearer to God. Get down off your stilts and get up close to the people, so close that they can feel the warm, sympathetic throb of a brother's heart. Be so plain and simple that the little children, instead of running *from* you, will run *to* you, and leap into your arms as they did into the arms of Jesus.

4. *Strive to help every soul to get closer to God.*—Do not gossip, but bend everything in the direction of God. It will not always be best to read and pray, but make it a matter of conscience to sow some seed for good while there. When we preach from the pulpit we aim at some definite good. Let us not do less here.

5. *Be extremely careful in guarding your relationship with women.*—Treat them, young and old, married and

unmarried, with most careful respect, but never treat them, or be treated by them, either publicly or privately, in such a way as to suggest the thought of "doubtful propriety." So deport yourself that, if possible, you will never have blown on you the breath of suspicion, or be called on to defend yourself against "indiscretions," or be the subject of a "whitewashing" committee. If you feel yourself equal to any temptation, then be doubly on your guard. Be especially on your guard in visiting unknown places in the city, for possibly the motive in calling you may be evil. Take with you two or three witnesses, that every word may be established. Beware of receiving calls from unattended women in isolated places—your "study," for example. Young men especially need to be on their guard at this point, for the danger is great. Many mothers, wise and prudent in everything else about their daughters, seem to lose all wisdom and prudence here. When I first began preaching, I was thunderstruck to find how many mothers would thrust their daughters into my buggy. I would be holding a meeting. Sister Jones would say: "Bro. Davis, you are to go with us to dinner to-day." "Yes," I would reply. "And you do not know the way, do you?" And when told that I did not, she would inform me that her daughter, Sallie, a bewitching miss of sixteen years, would ride with me and show me the way; and of course Miss Sallie rode with me. In the evening, Miss Sallie would ride back with me. Then at the close of the meeting, Sister Smith would remind me that I was to spend the night with them, and as I had not been over the road, she would generously tender me a pilot in the person of her fair

daughter, Mary. And thus it went on, till finally I awoke to the improprieties, not to say dangers, of the custom, and began to study a remedy, and was not long in reaching the conclusion that it would be well for me to have the buggy preoccupied by some brother or child, so that there was not room for Sallie or Mary when their foolish mothers would have them pilot me. This, I admit, was not very gallant, but it was exceedingly prudent, and possibly was no mean factor in the clear record with which God has blessed me in the past.

IV. Benefits of this work.

The benefits resulting from faithful pastoral visiting can not be enumerated in the time allotted me. But I name some of its most important advantages.

1. *It will fill our pews.*—Who likes to preach to empty benches? and who is not at his best before a large audience? What an inspiration in a multitude! Spurgeon says: "A house-going pastor makes a church-going people," and his witness is true.

2. *It will improve our preaching by giving to it that all-important element, adaptation.*—And whose preaching does not need improvement at this point? Too many of us are like the young man in his trial sermon, who had been requested by different brethren not to touch on this question, or that, or the other, because they had invited some friend to hear him who would be offended by it. At last, in sheer desperation, the poor fellow gasped: "In the name of the Lord what shall I preach about?" The answer promptly came: "Give it to the Jews; there is not one of them in town." We are too prone to preach to the Jews when the audience is composed entirely of Gentiles. The preacher knowing the

faces and the history of his congregation, as he watches them enter, says: "There is a poor fellow who lost his wife last week;" and "there is a woman who has an empty crib at home;" the little babe has been gone about a month. And there is a young man drifting toward dissipation and death. And there comes a family which is having a hard time keeping the wolf from the door. And there is a wealthy man with strong inclinations to covetousness," etc., etc. Thus knowing his people, he feathers an arrow, if possible, for each one, and like faithful and fearless old Nathan, selects his man, and says: "*Thou* art the man."

It need not be said of this man, as it was said of a modern preacher, who spent all the week reading the dailies, and late Saturday evening asked himself: "What on earth shall I preach about?" and sent the people home on Sunday asking themselves: "What on earth did he preach about?" Webster said: "Many ministers of the present day take their text from Paul, and preach a sermon from the newspaper. When they do so I prefer to enjoy my own thought rather than to listen. I want my pastor to come to me in the spirit of the gospel, saying, You are mortal; your probation is brief; your work must be done speedily; you are hastening to the bar of God; the Judge even now standeth at the door. When I am thus admonished, I have no disposition to either muse or sleep." And every honest hearer will thank the preacher who lays the axe at the root of fruitless trees. But how can he know these trees if he does not mingle much with his people?

4. *It will help us to find work for workers.*—"No work, no spiritual growth," is true the world over. In ming-

ling among our people, with eyes wide open, we will find work for many an idle hand and brain. You find a family of strangers, and at once send a sister living near to call on them. This family has young ladies in it; you send some of the young ladies of the church to call. It has a young man also, and soon some of your young brethren are ringing the door bell. It has also little children, and little children are sent to welcome them. After finding a family like this, also send your superintendent of the Sunday-school, and such teachers as have classes adapted to their children. Thus your school is built up. These are some of a thousand ways in which you can put your people to work.

5. *It will enable you to reach and hold the children.*—The pastor who does not do this is like the shepherd who carefully guards and shelters the old sheep, soon to die of old age, and leaves to the winds and wolves the promising young lambs. No man can be a good pastor who is not a lover of little children. Being this, he will soon gain their confidence, and their hearts will swing wide on willing hinges, and wait for his teaching. Like young birds, they receive any and everything he gives them without question or quibble. And the man who does not improve opportunities like this, will soon see his young people drifting away from him and from God. He will bury their parents, but the children do not take their places. All warmth, zeal and enthusiam are soon gone, and he, poor, discouraged, broken-hearted man, stands preaching to a petrified, fossilized handful of old people. Let us remember that we must not grow old. Though our hair whiten and our eyes grow dim, we must not grow old. The heart and thought must be

kept in most active sympathy with the young. The churches are clamoring for young men, and we must remain young. William Pitt, in his famous reply to Walpole, spoke of the "atrocious crime of being a young man." Were he living to-day, and in the American ministry, he would change his charge, and bewail the atrocious crime of being an old man. The church demands young men, and young men it will have, even though it shelve father and mother's old pastor to get them. It does not object to age in years, but it absolutely rebels against age in sympathy, thought and life. It is well for us to know this, and prepare for it.

Let us have a list of all our children opposite the parents' names. This will enable us to call their names readily, a compliment which both children and parents never fail to appreciate. If his congregation is large, containing from 300 to 500 children too young to be in the church, it will be impossible to remember all their names. But just before entering the house he consults his register, and their names come readily as he greets them.

6. *It enables you to scatter good literature among the people.*—Keep your pockets full of assorted tracts, and give to each his portion in due season. And while speaking to them of the tract, it is an easy and natural transition to urge the importance of having a good religious paper. No pastor can have a wide-awake and aggressive church until he gets them to read.

7. *It brings us in early contact with strangers.*—If we wait for them to call on us, or if we wait to meet them at church, or accidentally, it will be a long time before we meet many of them. But when visiting, we can ask if

there are any strangers living near, whom it would probably be profitable to visit. They never forget the first who calls and bids them welcome. Many weak Christians can be saved from back-sliding by thus giving them prompt attention. And many who have never been Christians are first favorably approached in this way. And many who are members of other churches, but dissatisfied with their religious home, and are disposed to take advantage of this temporary rupture of church bonds to find something more congenial, can be enlisted at this time and in this way. An incident in my own life will illustrate my meaning. When a boy, nineteen years old, I came to Missouri. No language can express my loneliness, and how I longed for warm words of greeting. One Sunday morning, with a lonely heart and home-sick soul, I was riding all alone to church. A young sister, a teacher in the Sunday-school, overtook me, and was just in the act of passing, when she reined up her horse, introduced herself, saying she knew me, but supposed I did not know her; said she supposed I was going to church, that she was a member of the congregation and felt it her duty to introduce herself and help to make me feel at home with them. This girl was not husband hunting, either; but she had the love of God in her heart, and good common sense in her head, which induced her to do all in her power to make me feel that I was not a stranger among strangers, but a brother in the household of God.

Let us wake up to the fact that the multitudes of people—and the number is increasing with marvelous rapidity—have their religious life shaped by social surroundings. Denominational fences were never in such

bad repair as now. In many places gaps are left entirely down, so that the people have nothing to do but to step over and go when and where they please. This is especially true in the cities. Oh, for Barnabas committees to go out and bring in all the strangers to the church, as this wise and good man did for Saul in Jerusalem!

8. *It will promote bodily health,* as well as intellectual and spiritual growth. The successful pastor must spend his morning hours in the "study," making it absolutely essential that the afternoon be spent in the open air. To visit his people demands long walks and rides, which give him pure blood, bone and muscle, without which no truly great work can be accomplished.

9. *It will make us contented with our homes.*—About the first word the child utters is "mamma," which, by an easy transition, when the child is a little older, becomes "murmur," and we continue "murmuring" as long as we live, preachers and all. Now, anything which will help to cure us of this ugly malady should be hailed with joy. Pastoral visiting will do it. Almost every afternoon you will see such cases of suffering and sorrow that when you return to your home you will feel like saying: "Wife, it is a shame, and the basest ingratitude, that we should be so dissatisfied. I have been in twenty homes to-day, varying from the richest to the poorest, and I can say, from the depths of a grateful heart, I would not exchange our cosey little nest for any of them. True, some of them were palatial and grand, but they had their drawbacks. Ours is the best home I ever saw. O God, we thank Thee for our happy home."

10. *It tends to produce long pastorates.*—The frequent change of pastors is one of the most hurtful evils in our

church polity. The old adage that "three moves are as bad as a fire," is well-nigh literally true, as many of us have learned from sad experience. It not only hurts our purses, but it hurts our characters also—an infinitely worse injury. When a preacher becomes a "run-about," he is pretty well run out. Churches will ask, "How does he wear?" and when they learn that he was at A—— one year, at B—— a year and a half, and at C—— two years, they at once decide he is not the man wanted. He does not wear. It also hurts him intellectually. Most of us are lazy, and study only when compelled to do so; hence, when we get in the habit of frequent changes there is a strong temptation to prepare a few favorite sermons, and repeat them, instead of diving into the mine of truth to bring up things new and old. Anything which tends to dwarf us should be dreaded as we dread paralysis, for it is paralysis in its worst form.

But if we mingle with our people till we become one of them, they will refuse to let us leave, and we will soon reach the "bottom of the barrel," and be compelled to get out of the old ruts and do some new work.

This injury is not confined to the preacher; the church also is injured. No congregation can make half a dozen changes in a dozen years, even though it get a better preacher each time, without serious self-hurt.

Faithful pastoral work will make us a necessity. When we know, and are known, of our people so intimately that we become a member of each family, they will no more let us leave than they will the old family physician. When other preachers are spoken of, they will say, "Yes, he is a good man and a fine preacher—possibly more eloquent than ours—but our beloved pas-

tor, all in all, is the best man for us. He knows us, and loves us, and we know and love him; we will let well enough alone."

It is high time, dear brethren, that some of us set the greatly-needed example of location for life. Let's stop being pitched from pillar to post, or bouncing hither and thither like a foot-ball; let's quit being children, and be men; let us catch inspiration from the most powerful preachers and churches in all the land, and give our lives and labors to a single field.

But let me conclude by summarizing all these benefits in a single thought: Pastoral visiting brings us into closest relationship with our people, and gives us a power over them that nothing else can. Our success depends as much on our attitude to our people as upon our ability. The establishment of cordial relations between pastor and people is of first importance, and is the prime factor in our success. It is useless for us to try to build up the spiritual life of our people unless we are bound together by cords of love. And it is not enough that we love as a philanthropist loves men; we must love as a friend and brother. The reason why the mother makes the best teacher of her children, is because the bonds of love between them are well-nigh infinite. She loves them, with all their faults and weaknesses; indeed, she loves them all the more because they are faulty and weak, and they respond most readily because they love her.

Let us be mothers in our devotion, if we would have a mother's moulding influence.

THE HEBREW POETRY OF THE OLD TESTAMENT.

Lecture I.

BY CHAS. LOUIS LOOS.

Prefatory.

The two following Lectures were prepared in the midst of other serious labors and cares. This explains their imperfections, which no one can feel more than myself. They do not challenge the criticism of scholars. The only purpose I had before me, was to excite among earnest Bible students a deeper interest in the Poetry of the Hebrew Scriptures. If in any good degree this purpose is realized, I shall be more than rewarded.

I rest satisfied in the humble assurance, that in these Lectures I have trodden the safe path of a diligent, conscientious regard to truth.

Chas. Louis Loos.

Lexington, Ky., August 31st, 1888.

It is a well known fact that a large portion of the Old Testament literature is poetical. The book of Psalms is a collection of religious odes of the highest order; Job is a sublime poem; Proverbs is an admirable example of the sententious poetry of the East; the poetic inspiration pulsates throughout the prophets; and in the historical books, especially in the earlier ones—not-

ably in the Pentateuch—we meet with some of the finest remains of classic Hebrew poetry.

This fact strongly challenges our attention. It is a matter surely of deep interest to the serious, ardent student of literature, especially of ancient, sacred literature, to find here these rare, admirable illustrations of Oriental poetry, in its highest forms, reaching far back in time, beyond the classic ages, and revealing to us all the attractive peculiarities of the early Eastern mind and spirit. Hebrew poetry is older than the classical. The song of Deborah antedates the odes of Pindar, and David sang two centuries almost before Homer.

It is of peculiar value to the scholar for another reason. There is here a wealth of sublime thought and language, and of loftiest poetic imagery, that is not only equal to, but often transcends, what the best poetic literature of the world elsewhere offers to us. For this poetry deals with the greatest themes; is the product of minds of the rarest endowments—of divine selection; and it is often of a special heavenly birth, and carried aloft and sustained by the fire and flame from the altar of God's own presence.

Moreover, the devout student of the Holy Scripture feels the urgent need of understanding these poetic productions, because they are a part of God's Word, and embody the noblest forms of the ancient, Biblical spirit of Hebrew piety and adoration. And, finally, because this peculiar poetic element constitutes so eminently an essential part of the thought and speech of the Bible, not only of the Old Testament, but also of the New; for the latter, in this respect, is very largely but a reflex of the former.

It is impossible to have a correct, and therefore a satisfactory, knowledge of what is conveyed in a language, without a good understanding of the peculiar genius of that language, *i. e.*, of its idiomatic character. The individual words of a language assume the special hues of their meaning, here and there, from their idiomatic use; much more is this true of expressions and sentences, of the simple or complex thought-structures. Here, then, is where ripe, satisfactory scholarship reveals itself—in a mastery of the idiomatic habits of a language. But every language—especially a well developed one—has necessarily both a prose idiom, and also one that is higher, a poetic, growing out of and built upon the former, it is true, but in its reach above and beyond it, and having forms and colorings entirely its own. All this is eminently true of the Hebrew, as we find it in the Old Testament; it is obvious to the intelligent, observant reader even of a good translation of it, as of our own English Versions. Hebrew poetry is a splendid expansion into richest bloom and fruitage of the natural powers of this marvelous tongue; building thus upon its prose idiom a loftier one, not a stranger to it, but aspiring and rising far up into higher regions.

Since, therefore, the Hebrew Scriptures are so full of this "poetic bloom" redolent with heavenly fragrance, full of the Spirit of Jehovah, consecrated to the highest service of the Most High, and bearing aloft in it a divine knowledge of supreme value to man,—it is, we say, of great moment that this peculiar poetic speech and literature of the Old Testament should receive our attention and be made the subject of diligent, exhaustive study;

that we should seek for the understanding of it, as "for hidden treasure."

The study of the Bible as a literature, until a comparatively recent period, was greatly neglected. Even yet it does not receive the attention it merits. Men have regarded the Holy Scriptures only, or chiefly, in a traditional way, as a source of religious instruction, a book of divine revelation and laws. Even among Christian teachers and scholars, not seldom the Bible has been limited to this conception of it—which is, of course, its chief intent and character. The religious thought, purpose and use, have greatly obscured to the many, if not altogether concealed, the literary character of the Sacred Writings.

Yet, its literary quality is one of the great facts of the Bible; to overlook this, is certainly to fail of a correct knowledge of it, in its substance and language, its body, spirit, and life—of its full, true meaning, in fact, and consequently of a worthy appreciation and use of it. Many of the most valuable things in it would, through this oversight, remain obscure to us, and we would thus suffer a serious loss.

With the Hebrews, as with other peoples, poetry was older than prose. "Feelings awake earlier than ideas. To express conceptions, to cast them into form, is certainly a more difficult process than to utter emotions; the necessity, also, of the former is felt later than that

of the latter. Man naturally sings long before he writes; and there are people who have never yet exercised, nor even learned, the art of writing, yet have always sung. The Hebrews have had a poetry since they have had an existence as a tribe and a nation." Many fragments of their earlier songs are scattered through the books of Moses. "The entire history of this people, as we have it in its fragmentary form; of its old heroic days, in the idyllic scenes of the patriarchal time, reveals to us a wonderful wealth of poetic emotions and imagery. Had there been preserved to us a complete record of those early periods, we would doubtless have in it a rich store of lyric songs."*

Isidore says: "It is well known, that among the Greeks, as among the Latins, metrical compositions were much more ancient than prose. Every species of knowledge was first contained in poetry. It was long before prose flourished."

"The laws of Charondas," says Hermippus, "were sung at banquets at Athens."

Above all, with ancient Israel, as with other nations, religion and worship always stirred men to serious and joyful melodies, and were accompanied, as ever since, with singing, and often with musical instruments.

The Orientals are peculiarly of a poetic nature. They are full of imagination; this reveals itself even in their daily speech. Their languages abound in a wonderful manner in poetical imagery. The Arabic tongue, so closely allied to the Hebrew, is marvelously rich in the spirit, words, and expressions of poetry. The Hebrew Scriptures, being entirely of eastern origin, could,

* *Herzog's Enclycopædie;* Art. *Hebraeische Poesie.*

therefore, in this respect be no other than what they are—pervaded from beginning to end with this fervid, oriental poetical passion, imagination and speech.

And it is in the excellency of its poetical power without an equal among the Shemitic tongues. Its only real rival, the Arabic, cannot match it. This has long since been the decision of competent scholars.

Let us now inquire more particularly into the character of the Old Testament poetry.

Poetry is usually divided, in a general way, into three classes: the lyric, the epic, and the drama or tragedy. The first, the earliest in development, deals with the emotions—is subjective; the second, recounts great deeds and events—is historical, objective; the last, the highest of all, and the latest in development, is a representation of men, in the midst of great events, under the influence of mighty passions, in strongest *action* of the soul, "measuring their powers with each other as intellectual and moral beings."*

The epic and the drama have found no congenial element of life, and no opportunity or cause of development, among the nations to which the Hebrew race belongs. "The imagination of the Semitic people," says Renan, "never went beyond the narrow circle which the exclusive preoccupation of the divine majesty, the greatness of God, had drawn around them. God and man, the one ever in the presence of the other, in the heart of the desert, are the abstract, the boundary of all their poetry. The Shemites have been entirely ignorant of the kinds of poetry founded on the development of an action—the epos and the drama, and of the forms of

*A. W. v. Schlegel.

speculation founded on the experimental or reasoning method—*i.e.*, philosophy and science. Their poetry is the *song*, their philosophy the parable."

It is this subjective kind of poetry—the song, the lyric—that we find in the Old Testament. It has its native home among the Semitic races. It finds most abundant elements in the life and history of the Old Testament, and flourishes there in luxurious richness. It is the expression of human feeling, now gentler, as awakened by the quiet scenes of the contemplative, idyllic life of nature, and of home; by the sentiments of friendship, love, patriotism, religion; or, again, under the sway of the stronger passions of war, of victory or defeat; or of great national calamities. "The Hebrew Muse sings the simple, merry melody of the well in the desert (Num. xxi. 7); the vintage carol (Isa. xvi. 10); the marriage song (Psa. lxxviii. 63); as well as the funeral strain over Abner, and the lofty elegy on the death of Saul and Jonathan." But nothing, as already suggested, is such a prolific and perennial source of pure and lofty poetic inspiration, even in tragedy, as religion. God so recognizes it; and the entire Bible, and all the history of the Church, attest it.

The Old Testament is full of the religious spirit; no people on the earth was ever so intensely religious as the ancient Israelites. Through their entire history the chosen nation adored Jehovah Elohim, and glorified his name for his mighty deeds in their deliverance and protection. The religion given to them through Moses, amid the sublime scenes of the divine manifestations at Sinai, with its solemn, splendid ritual, stirs the hearts of

this people with the intense religious fervor that inspires all their history and literature.

GOD IN ALL THINGS.

The God of the Hebrews, as so wonderfully revealed in the Old Testament, was to them the God of heaven and earth, present, working, manifested everywhere and in everything, in all the minutest as in all the vastest phenomena of creation.

> "The heavens are his—and the dry land,
> The earth—and they that dwell therein!"

All is instinct with him. So the Hebrews saw and understood and taught God.

So the Hebrew's God was in the tempest, in "the stormy wind fulfilling his word," and in the whispering breeze; in the lofty cedars of Lebanon, and in the grass-blade. The sweetest blessing of the most intimate life of the pious, and the prosperity and glory of the nations, were of him; but also the pangs of the sinful heart, the afflictions of the domestic home, and the awful ruin of nations.

It is the covenant of Jehovah given to the Fathers, and so gloriously confirmed through Moses from generation to generation, abiding in the hearts of the chosen race, that is the immortal inspiration of the Hebrew Muse, and that has filled the Old Testament with songs of rejoicing, with grand hallelujahs, such as the world had never heard, and could never hear, beyond Israel, till the Messianic Church was born, and took up these strains and bore them up to still loftier heights.

Hebrew poetry is not only—nor indeed pre-eminently—the offspring of human genius, as with other nations.

"Its supreme character—as its chief excellence—is, that it is an emanation from heaven, the priestess of divine truth, the intermediary between heaven and earth. For this is always the first and peculiar office of poetry, on the one hand, to bear, in a fitting way, to the Almighty the prayers and thanksgivings of his creatures; to celebrate his praises; and on the other hand, to unfold to mankind the secrets of the divine will and the predictions of future events; this twofold office constituting evermore the holiest and highest of all human employments."*

The Hebrew poetry, as is now clear to us, is subjective; it pours out its own emotions in songs. But to be great, it must have fitting themes and motives to excite it. The human soul is like the Eolian harp, among the trees, that sounds forth its melodious tones, now soft and gentle, and anon with mighty swell, as the winds of feeling and passion sweep over it.

The Hebrew history, as given in the Old Testament, is full of the sublimest events ever witnessed on earth. The Creation of the world; the Deluge; the grand story of the patriarchs; the eventful history of the children of Israel in Egypt; the awful scenes of the divine judgment on Pharaoh and his people; the wonderful deliverance of the chosen race; the sublime drama of the passage of the Red Sea, and of the giving of the Law on Mt. Sinai; the wanderings through the wilderness, with its desolations, and the mighty interpositions of Jehovah to punish and to save; the crossing of the Jordan,

* *Lowth's Lectures on Hebrew Poetry* p. 27. A fuller development of this view of Hebrew Poetry, is given by Dr. Karl Heinrich Sack, a cotemporary eminent German author, in *The Songs in the Historical Books of the Old Testament*, pp. 9–11.

and the conquest of the promised land; the subsequent marvelous events, often so glorious and again so terribly tragic, of the Jewish history to the end of the Old Testament;—all this furnishes occasions and subjects of the highest poetic inspiration.

And consider well, these events are not of the earth merely; not mortals only are the actors, nor mortal things only the subjects. The Almighty, the Lord God of heaven and earth, is evermore the chief actor; the heaven of heavens plays with its awful, superhuman, resistless power, into the scenes of the earth, giving thus the most potent motive and impulse and the vastest scope to the poetic imagination. If the Greek muse received its strongest support and highest devotion from the imagined presence and interference of the gods in the affairs of men, what must be this power in the Old Testament, when Jehovah makes his majesty and omnipotence known in the most real and wonderful way in the events of its history.

Another source of poetry, in the Old Testament, is the prophetic element so abundant in it.

The divinely chosen prophets of Israel; were by their very mission poets. The ancient Romans used the word *vates*, prophet, for their poets, because they regarded them as divinely inspired, and their prophetic utterances were largely given in verse; also because the subjects of prophecy were so often such as to excite the soul to lofty poetic elevation. So Miriam, the sister of Moses, who took a timbrel in her hand and sang with the women of Israel the destruction of the Egyptians and the deliverance of her people, is called a prophetess. And so Deborah. Moreover the poets—and the Greeks and the

Romans accepted this thought—were the interpreters to men of the secrets of God, of human destiny, of the awful mysteries of human life, and of the strange and wonderful phenomena of nature. They looked into the world's mysteries, that were unseen by the eyes of common men and hidden from their understanding. So also to "prophesy," even in the New Testament, means to expound the will of God to men. Finally, in prophets and poets was united the great office of being the divinely ordained and divinely gifted teachers of men. So the world has regarded poets.

It is entirely natural, therefore, that the Hebrew prophets should be poets. To overlook this fact will hide from us what is so eminently characteristic of the Old Testament prophetic literature, so essential in it, and that so largely constitutes much of its charm and a chief source of its power.

True poets are men of extraordinary endowments of mind and spirit.

The men from whose hands came the literature of the Old Testament, as Longinus says of Moses, were not "common men." They were divinely chosen. And Jehovah selected them for the extraordinary qualities which fitted them for their high mission. God does not take men at random; whoever these men were—whether Moses from the royal palace of Egypt, or David and Amos from the fields and flocks—they were all of a superior mold of spirit. Moses, David, Isaiah, Jeremiah, Ezekiel, the author of Job, rise up as sublime peaks among the loftier and loftiest summits of their race in the highest qualities of mind and soul.

Now consider, when men like these—men above all of profoundest religious spirit, and supremely enlightened and cultivated by the knowledge of the true God, his religion and his deeds on earth and in heaven, are by divine selection made the oracles of God, put under the influence of an inspiration from on high, their whole inner being illumed by the light of Jehovah's presence, their tongues touched by live coals from the altar of God; and then have committed to them the sublimest themes that can inspire men or angels; consider this, and you have here the conditions for the deepest poetic fervor and the loftiest inspiration.

Victor Hugo, undoubtedly the greatest tragic poetic spirit of our age, and a literary and poetic critic of the highest order, counts among the few greatest names in universal literary history, Homer, Job, Æschylus, Isaiah, Ezekiel, Saint John [with reference to the Apocalypse], St. Paul. He says: "You can not choose among these. Supreme art is the region of equals;" each is supremely great in his art, his sphere. These mighty names, he says, "live in the superior region of poetry and thought." Where are their equals? Hugo answers: "These supreme geniuses are not a closed series. The Author of All will add a name when the necessities of progress demand it." "The great Pelasgian," he says, "is Homer; the great Hellene, Æschylus; the great Hebrew, Isaiah; the great Englishman, Shakespeare." The poem of Job," he says, "is the noblest monument of human genius." "The ode"—by which he means the lyric song—"lives of the ideal; the epic, of the grandiose; the drama of the real. This triple poetry flows from three great sources—the Bible, Homer, Shakespeare."

Renan, who as a literary critic has few superiors, or even equals, and who is a distinguished Hebraist, says: "Job is the sublimest expression of the cry of the human soul in the agony of conflict which that lofty poem unfolds to us." And Lamartine, a poet of no common order himself, says of Job that he "has no equal."

Let us now consider another point of peculiar moment.

We must believe that there ought to be, and that there is, to a certain extent, a correlation between the outer material and the inner moral and spiritual worlds; and the latter two necessarily involve also the intellectual, for God never separates the intellectual nature from the moral and spiritual.

The material creation is what it is, in all its order and life, by the divine ordination; and its ultimate design is, that, so far as this earth is concerned, it is to be for man's use, not simply the baser use, but also to minister to his higher nature. To meet this design, the Creator has adorned and glorified this world with an infinite variety of being and life, with a boundless wealth of beauty in forms, sounds, colors; with an infinitude of attractions, to delight, to charm and elevate the soul. Herein is the mind of God manifested toward man in his supreme wisdom and benevolence.

Now, let us rest well assured, that the higher and highest nature of man, in its intellectual, its moral and spiritual capacities, needs and desires, is also God's creation; and there is, there must be, beyond a doubt, an order of things designed for the satisfying of these, too. These exalted faculties, these purest and most lasting aspirations—this divinely implanted hunger and thirst of

our souls—surely can not be less regarded by our God than our lower wants that are so admirably met in the arrangements of the physical order of things.

In providing for our religious life, God is most bountiful. The Bible—the Divine Word—must show this, and does show it. It is not, as a divine literature, a contrast of barrenness to the profane literature of men "God's Word" is an expression of a wider range of meaning than we often suppose. It is not a mere formulation of law, precept, instruction and exhortation, a book of statutes only and directions, void of a rich, generous life, of all cheerful variety, beauty and charm.

No! this divine Word of intellectual moral and spiritual instruction, discipline and culture—all current biblical terms—is a world, bountifully rich, varied and beautiful, in which this exalted, greatest moral and spiritual life of ours—always embracing the intellectual, too, —shall be born, live, grow up, and be nourished into a glorious fulness of vigor, stature, and perpetual enjoyment. The secular literature of the world is ours, as God's gift, to use and enjoy. But this religious literature is also his gift to men for their highest enjoyment. In it God has employed subjects, thoughts and language, in wonderful profusion and perfection, for this purpose. Here is history in its noblest forms, beginning with the sublimest fact—the Creation of the Universe, and then continuing in grand procession of the greatest events of the mighty drama of the earth's history, to the final close of all mundane things. Here is the most manifold development of human character in biography, profoundly instructive and attractive, and the most important to the interests of men. Here are unrolled before us the annals

of nations, recording with the most tragic interest, power of thought and speech, how mighty nations rose and perished; stirring dramatic pictures of the efforts of vast ambitions to gain dominion of the world; the brave struggles of men for freedom and independence; of national decay and regeneration; of the avenging judgments of God in punishment and of his mercy in restoring nations to his favor; all with God in it as the omnipotent, omniscient, and benevolent and righteous arbiter of the affairs of men.

And that which is unknown to all other national records, all other human writings, is here; the grand prophetic literature of the Hebrews, the Word of the Almighty coming to men to make known his purposes in the destiny of our race to the world's end, for the instruction and admonition of mankind.

And, now, to fill up the measure of his purpose, God has also honored and consecrated in his Word the poetic sentiment and speech—the sentiment that feels, the speech that utters and awakens, the loftiest emotions of the human soul, and which are the very flower and glory of mortal thought and language. As nature is full everywhere of sweet melodies, so religion, too, this highest state of the soul, is richest in a joy that breaks forth in raptures and seeks the sky evermore in song. The wide world God opens to us in the Holy Scriptures could not be without this supreme charm, this sweet bliss which the souls of the people of God evermore seek after, and *need*.

THE HUMAN ELEMENT.

This leads us at once to recognize and understand the the presence and importance of the human element in the

Holy Scripture, in its forms of thought and expression—taking this last word in its widest sense, in all that appertains to its language. This human language—as human it must be altogether—which God uses and must use in his "Word," must have in it all that it is in its richest fulness, and in the utmost perfection of its power, or it would not suffice for its destined service to instruct, enlighten and captivate the human spirit, to guide, control and comfort it; to exalt and save man, and to fill him with the purest and highest enjoyments. Hence not only prose, but poetry, also, this universal form of human speech, this so divine gift to man, and so puissant in its power over the human soul, must be employed in the communications between God and man.

WISDOM.

We come now to speak of the didactic poetry, which occupies so large and conspicuous a place in the Old Testament.

There is in the Hebrew Scripture, as a universally pervading element of it, what is there called, in a technical way, WISDOM. Entire books, as Job, Proverbs and Ecclesiastes, are devoted to the teaching of it; but its spirit also fills the Psalms. These books constitute what Christian scholars have chosen to call "the Wisdom Literature" of the Old Testament. There is also a secondary, derived Hebrew "Wisdom Literature," outside of the canon, the best of which is found in the two apocryphal books—the *Wisdom of Solomon*, and *the Wisdom of Jesus, the Son of Sirach*—both of great value as a collateral source in this special field of Jewish literature and thought.

This WISDOM was to the Hebrews what philosophy was to the Greeks. The Semitic nations are characterized by an inborn lack of speculative habits of mind. The Jewish race exemplifies this; it has never had any system of philosophy. While certain elements, the fruit of religious reflection and consciousness, may be found in the Hebrew writings, that have a kind of philosophical cast, yet there is nowhere in them any sign of an attempt at speculative processes, in the discovery or explanation of things in the domain of Intellectual and Moral Science.

Jehovah, the God of Israel, is the center, the supreme and only source, as well as object, of this Wisdom. Every motive looked to him, every action was referred to him for judgment. Nothing here rests on abstract principle; nothing is the fruit of speculative deduction. The constantly reiterated law, which is the basis of this Hebrew concrete, practical philosophy—if so we may with license call it—is this sublime declaration: "The fear of Jehovah, is the beginning of Wisdom." It was, in truth, not a philosophy, *i. e.*, a mere *love of Wisdom* that leads men to seek for it as an unknown thing, as the word "philosophy" really implies. No, it was something well known and understood, imparted from on high, and that might be every man's possession. It was Wisdom itself—*σοφία*.

All this is admirably set forth in the twenty-eighth chapter of Job, which gives the true Old Testament conception of the origin of Wisdom—that it is not gained by toilsome human investigation, by labored speculative inquiry, as the miner digs into the bowels of

the earth for gold, tracing it through its deep hidden veins.

" Where shall Wisdom be found?
And where is the place of Understanding?

" Man knoweth not—the price thereof;
Neither is it found—in the land of the living.

" The deep saith—'It is not in me;'
And the sea saith—'It is not in me.'
It can not be gotten—for gold;
Neither shall silver be weighed—as the price thereof.

" Whence then—cometh Wisdom?
And where is the place—of Understanding?
Seeing it is hid—from the eyes of all living;
And kept close—from the fowls of the air.

" God understandeth—the way thereof,
And He knoweth—the place thereof.
For he looketh—to the ends of the earth,
And seeth under the whole heaven.

" Then did He see—and declare it!
He established it—and searched it out.

" And unto man he said:
'Behold! the fear of Jehovah—that is Wisdom,
And to depart from evil—that is Understanding.'"

Jesus Siracides, the best uncanonical expounder, known to us, of this Wisdom of the Hebrews, opens his book with these words:

" All Wisdom—is from the Lord,
And is with him—forever.

" Who can number—the sand of the Sea, and the drops of rain, and the days of eternity?
Who can find out—the height of Heaven, and the breadth of the Earth, and the Deep—and Wisdom?

"Wisdom has been created—before all things;
And the Understanding of Prudence—from everlasting.
The Fountain of Wisdom—is the Word of God Most High,
And her ways—are everlasting commandments.*

"To whom—has the Root of Wisdom been revealed?
Or who has known—her wise counsels?
There is One wise—and greatly to be feared;
The Lord—sitting upon his throne!

"He created her—and saw her, and numbered her;
And poured her out—upon all his works."†
(Ecclus. i. 1–9.)

Now, it is the disposition of the Oriental mind to couch and express these lessons of Wisdom—of religion, piety, morality, duty—in the poetic form. It is so to-day in the East. What among the Western people, in their habits and literature, is seen here and there, in the Orient is a general fact, and the Old Testament is the most remarkable illustration of it; its "Wisdom Literature" is clothed in the garments of didactic, sententious poetry.

What is the reason of this?

The teachers of Wisdom, the "Masters of Assemblies," desired to give an attractive, strongly-characterized expression to the maxims of Wisdom which they taught, that would attract and charm the attention and win the judgment and the hearts of men; and that would permanently fix them in the memory, "fasten them," as Solomon says, "as with nails," in the minds of men. They chose, therefore, the verse-form, already so familiar

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* Fixed, unchangeable; *i. e.*, not of human, but divine, origin and authority.

† Like rain; like waters; abundantly.

to the Eastern mind. Siracides, in sententious lines, declares this:

"Let us praise—famous men;
And our fathers—who beget us.

"Leaders were they—by their counsels;
Guides of the people—by their knowledge of learning.

"They instructed—by wise sayings,
Inventing for them—musical measures;
Giving their writing—in poetic verses."
(Ecclus. xliv. 4.)

So the Psalmist unites the parable—this familiar expression of Wisdom—with poetry and song:

"I will incline mine ear—to a parable;
I will open my dark saying—upon the harp."
(Psa. xlix. 4.)

A similar habit is seen among all old nations, including the Greeks and Latins whose laws and proverbs were in metrical form.

The poetic style of the Hebrews was admirably adapted to this purpose; for, as a rule, it expressed one complete thought in a single verse, sometimes in a couplet, as may be seen by reading any chapter in Proverbs; a Psalm or ode is often a succession of such sententious verses.

THE MASHAL.

The Hebrew word *mashal*, which is used to designate this kind of sententious or gnomic verse, and which stands as the title of the book of Proverbs, means a proverbial or allegorical saying, or a parable, that expresses anything in figurative language. In actual application

it denotes the utterance of the thoughts and lessons of Wisdom in ornate, poetic diction, the clothing of them in the habiliments of comparison, by way of illustration—this constant device of poets. You will see that the object is, to make these maxims attractive by giving them beauty and charm.

This habit is ever the delight of men. We yet convey in this manner religious and moral lessons. Indeed much of our religious poetry lacks really all lyrical inspiration and lofty flight of thought and speech. It is merely didactic; and many other poetical compositions —notably proverbs—are of the same sort.

Solomon himself gives us a very fitting and beautiful definition of the *mashal:*

> " Golden apples—in silver network,
> Is a word—fitly spoken."

Of this Lowth says: " This word, or maxim of Wisdom, ' fitly spoken '—is so expressed in beautiful imagery—comparison and poetic diction; that it is like golden fruit,* whose beauty receives additional charm by the bright, contrasting and mingling lustrous sheen of the beautifully woven or carved silver network that contains it."

This couplet, used to define the proverb, is itself a beautiful illustration of it.

In striking harmony with this definition of Solomon, the Greeks called this poetic expression of the gnomic thought, " Golden Words." They have many such, in single verses or in couplets, scattered through their

* *E. g.*, the orange—*aurantium* (malum)—" *golden* apple." Compare Theocritus, Idyl. 15, line 113—" Near him (Adonis) are displayed gardens (*i. e.*, collections) of soft, ripe fruit in silver baskets."

poetic literature, especially in their epigrammatic poetry, than which there is nothing of this kind finer in the literature of the world. The Greek *distichon*, also, like the Hebrew couplet, expresses the thought in a double form, the second verse giving a very beautiful and striking turn to it, by parallelism or contrast.

The true characteristic quality of the *mashal*, is that it contains much in a little, a weighty sententious maxim of Wisdom in a brief form, often keenly pointed, in strict accordance with Martial's definition of a proverb or epigram :

> " Three things must epigrams, like bees, have all—
> A sting, and honey, and a body small."

So Solomon says :

> " The words of the Wise—are as *goads ;*
> —— of the Masters of Assemblies—as nails well fastened."
> (Eccles xii. 11.)

That is, they pierce and keenly stimulate the mind, and hold it firmly.

Thus also Horace declares of didactic poetry :

> " Whatever you would teach, let it be brief, that the minds to be taught may quickly understand and faithfully retain what is said " (Ars. Poet., v. 335—6).

This brevity, this close, sententious manner of expression, and, moreover, the clothing of the thought in allegorical imagery, gave to the *mashal* necessarily, often, a degree of obscurity.

And this is not without its advantage ; indeed, it is beyond doubt designed. It excites attention, and stimulates to thought and reflection, in order to discover the meaning, and so exercises and gratifies the mind, and

gives value as well as freshness and piquancy to the admirable lesson of Wisdom discovered.

This obscurity is often referred to in the Old Testament. The Psalmist says:

"My mouth shall speak of Wisdom;
The meditation of my heart— shall be of Understanding.
I will incline mine ear to a parable;
I will open my *dark saying* upon the harp."
(Psa. xlix. 3, 4.)

And again:

"I will open my mouth in a parable;
I will utter *dark sayings* of old."
(Psa. lxxviii. 2.)

So the book of Proverbs speaks of

"The words of the wise—and their dark sayings."
(Prov. i. 6.)

This obscurity of the parable (*i. e.*, the *mashal*), is also referred to in the New Testament. On one occasion Jesus said to his disciples. "These things I have spoken to you in parables (or allegories, Hebrew Version, *meshalim*—the plural of *mashal*); the hour is coming when I shall no more speak to you in parables, but I shall tell you *plainly* of the Father." And they replied, "Lo, now speakest thou *plainly*, and speakest no parable." (John x. 25–29).

To interpret these "dark sayings" was among the Hebrews a high quality and praise of erudition and wisdom. The Book of Proverbs opens with this definition of a Wise Man:

"The Proverbs of Solomon—the Son of David, King of Israel.
To know Wisdom—and instruction;
To discern—the words of Understanding;
To acquire—the discipline of Knowledge,

" Let the Wise Man hear—and gain instruction,
And the man of intelligence—let him acquire direction;
To understand the proverb—and figurative speech,
The words of the Wise—and their dark sayings."

And the Son of Sirach, in the Book of Wisdom, often repeats the same thought:

" The intelligent in sayings—became wise themselves,
And poured forth, as rain—subtle, exquisite proverbs."
(xviii. 29.)

" He that giveth his mind—to the Most High,
And is engaged—in the meditation thereof—
Will seek out—the wisdom of all the ancients,
And be occupied—in prophecies.
He will abide with the discourses of renowned men,
And will be conversant—with the strophes of parables.
He will seek out—the secrets of proverbs,
And will be familiar—with the dark sayings of parables.

" He shall serve—among great men,
And appear—before princes." (xxxix. 1–4.)

It was the glory of the Hebrew people, their language and literature, that thus " the wisdom of Jehovah " was evermore exalted as the supreme knowledge of man, and embodied and taught to the people in poetry, the noblest, the most attractive, and most enduring form of speech; that it was " praised in songs and with the harp" in the great congregation. Indeed, it is the one strain of the Old Testament, that poetry—in every form of it—in the song of joy, the lofty psalm, or the proverb of Wisdom—shall always have, as the one and highest theme, Jehovah Elohim—the Lord God of heaven and earth, and his praises. And thus the spirit of the Hebrew Scriptures has been a law of guidance and an inspiration to the New Testament, and to the Christian

Muse of every age. The loftiest theme of the Christian poet, as of the poetry of the Bible, is God—to sing His glories and his praises, his highest bliss. The thought of God is the vital flame, the immortal life of his inspirations; his soul becomes a sanctuary of praise to the Eternal!

THE HEBREW POETRY OF THE OLD TESTAMENT.

Lecture II.

BY CHAS. LOUIS LOOS.

RHYTHM.

All forms of poetry must have some kind of rhythm. One of the chief aims of poetry is to please. To this end the charm of harmony, of modulation of tone in the flow of the verse, is necessary. This is effected in the classic tongues by the regular alternation of elevation and depression of tone—that is, by the accent rhythm, which in these tongues is made to depend on the *quantity* of the syllables. The verse is divided into a regular number and succession of feet, each foot having, as a rule, an accented and an unaccented part, the two following each other in regular sequence through the verse, the accent or tone-stress falling on the long syllable in the foot, and the other half of the foot being without this accent or cadence. In the modern languages this tone-stress coincides with the ordinary accent of the word.

When this rhythmic undulation, this often so majestic alternate rising and sinking of tone, this onward sweep of the verse, as of the waves of the sea driven on

by a strong wind, is most perfect, the effect of the harmony becomes delightful. It carries on its bosom with singular power the thoughts of the poet; especially when further heightened by accordant music, vocal or instrumental, or both, which only gives this rhythm harmony greater effect. Indeed this poetic accent rhythm is really but a species of subdued music, the lowest and simplest applied to verse; the next in order above it being the cantillation, as heard in the Jewish synagogues; the next higher the chant; and the highest and strongest, the song in the fullness of vocal power.

Sometimes there is a union of triple-rhythm, as when Israel praised Jehovah "with the song, with the timbrel and the dance." Here was the rhythmic flow of the voice in singing—not wildly, fiercely loud, but in subdued, melodious tones, giving distinct utterance and dignity to the words; the rhythmic movement of the body —not the wild, modern dance, but modest, graceful, gentle, reverent, wavelike motion; and both accompanied by the accordant music of timbrel or harp—not loud, clanging, drowning the words—but a soft symphony floating in the air, and which, while allowing full prominence, freedom and effect to the words of the lofty psalm, surrounded and covered all—dance and song—with the ineffable charm of sweet, transparent, melodious music. At times the "loud-sounding cymbal" was heard when the singers "lifted up their voices" in lofty tones of exceeding gladness of joy, of praise and thanksgiving.

So also in the odes of the Greek drama. The chorus —which was generally composed of men of mature years —moved gently and gracefully, with rhythmic motion,

in the orchestra round the altar, chanting, in clear, but soft and serious voice, the choral odes; while the mellow, musical tones of one or two flutes wove a thin, airy veil of melody around all, heightening only the graceful, rhythmic intonations of the words of the grand, solemn choral language, and bearing them aloft as on etherial wings to the entranced, attentive ears of the auditors. Greek intelligence, taste and seriousness could not allow the thought to suffer damage by being drowned in the music. Any one whose ear and soul are well attuned to melody, and who is capable of bringing himself up to the true conception of this union of the rhythmic harmonies of lofty ode, hymn or psalm, and music, can readily realize the effect of such a symphony of thought and tone on a Greek audience. And much the same it must have been with ancient Israel, in the days of David and Solomon, when the organization of the temple service, with its great companies of singers and musicians, had reached its highest perfection.

In Hebrew poetry, as we can now understand it, there is evident no such accent rhythm as exists in the classic and the modern tongues. There are, however, eminent Hebrew scholars, such as Prof. Ernst Meier, of Tübingen,* and Dr. Gustavus Bickel, of Innspruck, who insist on an accent rhythm in Hebrew, and who have labored to establish this doctrine with singular erudition and patience. The latter especially, in an excellent treatise in Latin,† has sought to verify and illustrate the reality of such a rhythmical system in Hebrew poetry, by applying it to a large number of the Psalms,

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* *Die Form der hebraishen Poesie.*

† *Carmina Veteris Testamenti Metrice*, etc.

and other examples of Old Testament poetry. He has even reproduced this accent rhythm in abundant German translations of Psalms. These versions of Hebrew odes are among the most agreeable known to me. There is in their rhythmic modulation a delightful sweetness, that gives us, as the author intends, an idea in German of what the charming mellifluousness of the Hebrew original is. Professor Meier has done the same, not, however, on so extensive a scale. I confess, that these scholars of unquestioned superiority in Hebrew learning, have thus, especially by these pleasing rhythmical translations, given a new charm to these Hebrew melodies. We could but wish that their arguments and proofs were decisive. And indeed, we are not ready to deny all claim of truth to the certainly strong case these earnest men have made, and the results they have produced. We believe, moreover, that the last word has not yet been said on this subject. Further study may yet bring new and strange facts to light in the Hebrew tongue, above all as regards the forms of its poetry.

The general decision of scholarship is, that there is in Hebrew poetry no verse metre and rhythm based on syllables and accents; that there is rhythm, but one of thought. Taking the word accent in its freest yet true sense—a stress, or tone of emphasis—we may say that there can not possibly be any modulation or melody, such as the poetic form necessarily demands, without a certain rhythmic accent, that is, an elevation and cadence harmoniously recurring in the verses. And this exists in the Hebrew poetic verse-structure—an accent of thought, and also of words, I think; the thought rhythm involves word-rhythm. This constitutes an ac-

cent-modulation of thought and words, that gives a strong characterization to the Hebrew verse.

This Hebrew rhythmic system thus depends neither on the number nor the quantity of the syllables of the verse. It is not bound, in this respect, by the constraint of rules that govern and hold in subjection Western poetry, ancient or modern. It enjoys a larger freedom; but one that is not unnatural, not irreconcilable with "harmonious numbers," in recitation or music, and not without abundant examples elsewhere.

The old German poetry is characterized by the same unfettered freedom of form; and yet the old German bards recited in song their verses and sweet melody, as did the "musicians" in old Israel. We must not confound the ancient Oriental and the early German music, either vocal or instrumental, with our modern notions of the tone-art. In fact, we too, in our chants adapt both vocal and instrumental music to what we might call prose compositions.

There is a certain rhythm in prose as well as in poetry, and in some writers very marked. Oftentimes the two forms of composition come very closely together. A careful and observant reader, with a true critical taste and an intuitive sense of melody, can not fail to discern the sweet, rhythmic flow of Washington Irving's pages, and on the contrary feel the shock of the unmelodious, unrhythmic, rough, rumbling composition, at times, of Carlyle. And in many a noble page of Macaulay, this marvelous genius, so full of the poetic spirit, moves on as if borne aloft on wings, beating, as an eagle's, in harmonious cadence. It would be easy to attune to melodious, choral music sublime passages of the poetic

prose of this brilliant historian. And the same difference is found among writers in other tongues. In our classic translations of the Bible, as Luther's and the grand old Common English, it is almost impossible not to detect in the poetic parts, even transformed into prose as they are, the poetic flow both of thought and speech. Luther was a poet himself, and his version of the Psalms is most poetic, full of grand melody. Where there is true poetry, its life and majesty depend not on the metre and verse form solely. Horace declares this. Break the verse of a real poet to pieces, he says—take away rhythm and measured verse—and *disjecta membra poetae*, the "dismembered poet," will be the poet still. And this same, precisely, an eminent German scholar and critic declares of Hebrew poetry, in speaking of the difference between it and the Arabic. "The Hebrew Muse," he says, "comes forth in garments radiant with starry gems. This explains, what doubtless all have observed who have ever read an Arabic poem translated into Latin—and what reveals the excellence of the Hebrew poets—namely, that the Arabic muse, changed into another tongue, loses its charm, unless the version be metrical, or its defects be omitted or amended. The poetry of the Hebrews, however, has such a real innate beauty, that even in the poorest, weakest versions its majesty and grace never can be lost; and the best translations, even in metre, can never reach its native charm except at intervals." This is a correct judgment.

This close approach of the prosaic to the poetic, in spirit and form, is manifest in a most striking manner all over the Hebrew Scriptures; but nowhere more re-

*Ranius.

markably so than in the Mosaic history of the Creation, the greater part of which is more a majestic psalm than simple prose. The fact of this perpetual mingling of the poetic and prose in the Old Testament, justifies what has often been said by eminent Hebraists—that the greater part of it is poetry.

It is altogether probable, that much of the ancient Hebrew singing was largely *recitativo*—a kind of chant or cantillation, which gives greater freedom to the play and flow of the tones. It is doubtless known to many of you, that the habit of thus reading the Hebrew Scriptures—*i. e.*, in a recitative, cantillating manner—yet prevails in the synagogues; and when it is well done, it becomes very melodious and pleasing. It is an ambition in synagogues to secure accomplished readers in this regard; and those who aspire to this office prepare themselves for it by patient study and training. Every one, also, at all well acquainted with the Old Testament in Hebrew, knows that portions of it are especially arranged for this melodious reading, by musical accents.

PARALLELISM.

The double thought and word rhythm of the Hebrew poetry has received the name of *Parallelism*. The single line or verse expresses a complete thought, well arranged with reference to expression and form, and this verse is followed by another similar one, that in thought and words is parallel to it, answers to it, as an echo. This parallelism is observed as a general characteristic of the Oriental tongues, and strongly marks the Hebrew. It will strike you with force in reading many portions of the prose of the Old Testament, and occurs often in

the New. Our Saviour's language is greatly characterized by it. The opening of the Sermon on the Mount—the Beatitudes—is a striking and beautiful illustration of it; it breaks forth like the voice of a stately psalm—and in the very form and words of the first psalm.

But this peculiar Oriental idiom has its highest application and most perfect development in Hebrew poetry. You can easily discern it everywhere in the poetical parts of the Old Testament. Of the evident purpose of it, I shall speak further on. My object is not to enter into a critical discussion of the form of Hebrew poetry. I shall call attention only to that which is evident on the surface, and which is practical and easily understood by all.

There are several kinds of this poetic parallelism, and necessarily—and I may say—rhetorically so.

The first is the *synonymous*, that reproduces the same, or a similar thought in a variation of words, and of style often. This affords a fine play to the wonderful abundance of synonymous words in the Oriental tongues, which makes them so rich and varied in imagery and powerful in rhetoric. I will cite of this, as of the other kinds of parallelism, a few examples only, just sufficient for illustration.

The first poetry that occurs in the Bible, is a striking example of synonymous parallelism. It is the address of Lamech to his wives (Gen. iv. 23, 24):

"Adah and Zillah—hear my voice;
Wives of Lamech—listen to my speech:

"As I slew a man—for wounding me;
—A young man—for bruising me:

" If Cain shall be avenged—sevenfold—
—Lamech— — seventy times seven."

Compare these couplets, and you will see a very clear illustration of this synonymy—of the verse, and of the thought and word-rhythm. There is in each verse a triple thought, indicated by three words—these in the two members of a couplet responding to each other. The word-rhythm I indicate by accents, thus:

" Adah and Zillah—hear my voice;
Wives of Lamech—listen to my speech:

" As I have slain—a man—for wounding me;
——— A young man—for bruising me:

" If Cain—shall be avenged—seven times—
Surely Lamech —— seventy times seven."

Jacob's prophetic "Blessing" of his sons (Gen. xlix.), is justly regarded as one of the noblest specimens of early Hebrew poetry. It should be read in a good, and poetic, translation; and then its excellence will be seen. It reveals all the best characteristics of Oriental poetry. I select for illustration a single passage—the prophecy concerning Judah:

" Judah!—thee shall praise—thy brothers!
Thy hand—on the neck shall be—of thy enemies!
To thee—shall bow—thy father's sons.

" A young Lion— — is Judah!
From the prey—my son—thou ascendest.
He stoops—crouches—like a lion—
— —as a lioness.
Who—shall rouse him up?

" There shall not depart—the sceptre—from Judah,
Nor the ruler's staff—from between his feet,
Till to Shiloh—he comes,
And shall obey him—the peoples [*i. e.* the tribes.]

" He binds to the vine—his foal;
And—to the choice vine—his ass's colt;
He washes—in wine—his raiment,
— —in the blood of the grape—his garment.
Darkly-gleaming—his eyes—with wine,
White-lustrous—his teeth—with milk."

You notice how verse echoes to verse in its thought, and how the words move on in rhythmic sequence and cadence. In some instances, as in verses 9 and 11, there is an ascending climax. The climax, both ascending and descending, is very common in Hebrew poetry.

Among the most striking and spirited examples of this class, are the oracular predictions of Balaam. Of these I select the first (Num. xxiii. 7–10):

" From Aram—has brought me—Balak;
The king of Moab— —from the mountains of the East.
Come, now—curse me—Jacob,
Yes, come now—utter maledictions—against Israel.

" How can I curse—
Whom God has not cursed!
How can I denounce wrath against him,
With whom Jehovah is not angry!

" Yes—from the summits of the rocks—I see him,
From the hills—I behold him.
Lo—he dwells alone,
He reckons himself not—among the nations.

" Who measures—the dust—of Jacob?
Who counts—even the fourth—of Israel?
May my soul—die the death—of the just,
And my end be—like his!"

Here is a bold illustrative instance of parallelism in the gnomic verse (Prov. xxx. 17):

> "The eye that mocks—at his father;
> And scorns to obey—his mother;
> The ravens of the valley—shall pick it out;
> And the young eagles—shall eat it."

Not seldom this synonymous parallelism is triple. Two examples of this must suffice. The first is from the beginning of the first Psalm.

> "Blessed is the man—
> That walks not—in the counsel—of the wicked;
> That stands not—in the way—of sinners;
> That sits not—in the seat—of the revilers."

Here is a complete triple concord of thought, and the rhythm of words is also threefold. There is here, moreover, progression — a triple gradation of thought and words, forming a very strong and striking climax. This is constructive or synthetic parallelism.

The other example is the sublime blessing Aaron, the high priest, was commanded to pronounce on Israel (Num. vi. 24–26):

> "Jehovah—bless thee—and protect thee;
> Jehovah—make his face to shine upon thee—and be gracious to thee;
> Jehovah—lift his countenance upon thee—and give thee peace."

In these examples the three accent-words forming the word-rhythm, stand out clear; the thought-symphony also is most manifest; and the progress, upward, of the thought is very striking.

Frequently the second verse of the synonymous couplet is a definition of the first; this can be seen everywhere in Hebrew poetry. I will give two or three examples only of this.

Psa. xxiv. 3, 4:

"Who shall ascend—into the mountain of Jehovah?
Who shall stand—in his holy place?
He that has not lifted up his soul—unto vanity;
Nor sworn—for deceit [to a lie]."

Psa. cxi. 10:

"The fear of the Lord—is the beginning of wisdom;
A good understanding—have all they that do [*i. e.*, his commandments]."

Psa. cxv. 17:

"The dead—praise not the Lord;
Nor any—that go down into silence."

In the first example, "vanity" is defined by "deceit," or "a lie;" in the second, "the fear of Jehovah," by "obedience;" in the third, "they that go down into silence," means "the dead."

The *parabolic* parallelism is very common, and is a familiar form with all poets, and one of the chief charms of poetic diction. The one verse, by some familiar comparison, taken from nature or daily life, illustrates and so impresses the truth set forth in the other. To this abundant class belong such couplets as these:

Psa. xlii. 1:

"As the hart panteth—after the water brooks,
So panteth my soul—after thee, O God"

Prov. xxvi. 23:

"Burning lips—and a wicked heart,
(Are as) A potsherd—covered with silver dross."

Prov. xxvi. 7:

"The legs of the lame—are not equal;
So is a parable in the mouth of a fool."

Sometimes the comparison is heightened in the thing compared.

Prov. xvii. 1:

"Better a dry morsel—and quietness therewith,
Than a house full of feastings—with strife."

Prov. xvii. 12:

"Let a she-bear meet me—robbed of her young,
But not a fool—in his folly."

One of the commonest and most natural and striking forms of this parallelism, is the *antithetical*, in which the second verse is an antithesis to the first. The richest treasury of this class of parallelism is found in the Book of Proverbs—as in the Hebrew Wisdom Literature generally. I give an example from the beginning of the 10th chapter:

"A wise son—maketh a glad father;
And a foolish son—is the grief of his mother.

"Treasures of wickedness—profit nothing;
But righteousness—saves from death.

"Jehovah will not suffer to hunger—the soul of the righteous;
But he will thrust back—the greed of the wicked."

So in the hallelujah of Mary (Luke i.), she glorifies Jehovah, because

"He has put down princes—from their thrones;
And them of low degree—has he exalted.

"The hungry—has he filled with good things;
And the rich—has he sent away empty."

A word now, as to the purpose of this parallelism, in general.

This is a rhetorical question. The poet has an object in this device. He is a teacher, in the highest sense. His aim is to enforce the lessons of Truth and Wisdom which he sets forth in his verse.

Now, human experience has always understood the great value of *repetition*. The ancients gave it high praise. It is needed to enforce the truth already stated. Repeat, repeat, repeat, is a law with him who with vigor and effect would implant and fix with permanence great lessons in the minds of men. This is one use and object of parallelism.

But, the wise teacher knows, also, that to this end monotony must be avoided. Hence the need of variety in words and forms; therefore the importance of the use of synonymy, and the necessity of a rich treasure of language.

Furthermore, parallelism by way of illustrative comparison, above all, by rich poetic figurative imagery —parallel pictures—is not only most effective, but it also illuminates, makes clearer, brighter and more attractive the thought; and so with a pleasing, enlightening power opens the mind and heart, and wins them to accept with promptness and good will, as well as with effect, the teaching of the poet—or of the teacher in prose.

Then, finally, this play of parallelism is not seldom a progressive development of the poet's thoughts—of some great lesson of truth. And this, too, is exceedingly attractive and effective, in enlightening, instructing, and captivating the human understanding. The first Psalm is an admirable illustration of this.

The understanding of Hebrew parallelism is very profitable in the interpretation of the Old Testament, and largely also of the New. In the synonymous form, the one member explains the other, in its words and meaning; where the second is a designed *definition* of the first, the advantage to the interpreter is obvious. In the antithetical form—the same help is offered; when we understand the one member of the parallelism, it helps us to determine the meaning of the other—word or thought—by the antithesis itself. The study of Parallelism, therefore, is an important chapter in Sacred Hermeneutics.

STROPHIC STRUCTURES.

That there is a frequent strophic structure in Hebrew poetry, is beyond all doubt. It is seen oftenest, and in its most perfect forms, in the Psalms. Sometimes this strophic arrangement is strictly carried out by the poet, and quite obvious; at other times less so. The prose translation of these poems, and the common verse arrangement, have done great violence to their strophic structure, and generally greatly obscured, and at times seriously injured, their true beauty and meaning. Were their true poetic character, in form as well as in spirit and language, restored to these poems, the Christian world would be able to appreciate and enjoy their true worth better.

I will give a few examples of these Hebrew poems in their strophic order. Observe, a *strophe* is a number of verses which properly belong together and constitute a whole—a unity of thought.

STROPHES OF FOUR VERSES.—PSA. XXXIV.

" Jehovah will I praise—
At all times;
Continually his praise—
Shall be in my mouth.

" In Jehovah shall boast,
My soul;
That the humble may hear—
And be glad.

" Glorify Jehovah—
With me;
Let us exalt his name—
Together.

" I sought Jehovah—
And he heard me;
From all my terrors—
He delivered me.

" They that look up to him—
Shall be glad;
And their countenance—
Need not be ashamed.

" But the face of Jehovah—
Is against the evildoers;
To root out from the earth—
Their remembrance.

" This poor man called—
And Jehovah heard;
And saved him—
From all his distress."

A HALLELUJAH PSALM.—CXLVIII.

Strophes of 8, or 4 (longer) verses.

" Praise ye Jehovah—
From the heavens!

Praise him—
In the heights!
Praise him—
All his angels;
Praise him—
All his hosts!

"Praise him—
Sun and moon!
Praise him—
Ye bright stars!
Praise him—
Thou highest heaven!
And ye waters—
Above the heavens.

"Let them praise—
The name of Jehovah!
For he commanded—
And they were created;
He established them—
Forever and ever;
He gave a command—
Which they do not transgress.

"Praise Jehovah—
From the earth;
Ye sea-monsters—
And all ye floods;
Fire and hail—
Snow and mist;
Thou storm-wind—
That fulfillest his word.

"Ye kings of the earth—
And all ye peoples;
Ye princes—and all
Ye judges of the earth.
Ye young men—
And ye maidens;
Ye old men—
And ye children."

One of the finest, and most perfect in its strophic structure, is Psalm cxiv.—*double* 4 *verses:*

" When Israel came—
From the land of Egypt;
The house of Jacob,
From a strange people;
Then Judah became to him
A sanctuary—
Israel—
A dominion.

" The sea saw it—
And fled;
The Jordan—
And turned back.
Then leaped as the rams—
The mountains;
And the hills—
As the lambs—[young of the flock.]

" What ailed thee, O Sea—
That thou fleddest?
Thee, O Jordan—
That thou turnedst back?
That, as rams, ye leaped—
O mountains;
And ye hills—
As the young of the flock?

" Before the face of Jehovah—
Tremble the earth!
At the presence—
Of the God of Jacob.
Who turns the rock—
Into a pool;
The flint—
Into a flowing fountain."

We often have strophe and antistrophe—or responses. This is very common in the chorus of the Greek tragedies.

One of the finest and most spirited examples of this, is found in Psalm xxiv.

1st Strophe:

"Lift up, ye gates—your heads!
And open—ye eternal doors;
That there may come in—
The King of Glory!

1st Antistrophe:

"But who is—the King of Glory?
The mighty one—the hero!
Jehovah—
The victor in battle!

2nd Strophe:

"Open, ye gates—your heads!
Open them—ye eternal doors—
That there may enter—
The King of Glory!

2nd Antistrophe:

"Who then is—the King of Glory?
He—the Lord of armies!
He is the King—
Of glory!"

Some of the Psalms were evidently designed and arranged to be sung in the public temple worship. They were responsive—a majestic antiphony. Such are Psalms cxviii. and cxxxvi.

The choir of priests, or singers, sang:

"Give thanks—unto Jehovah;
For he is good!"

And the congregation responded:

"For his mercy—is forever!"

Choir:

"Let Israel now say:

Response:

"For his mercy—is forever!

Choir:

"Let the house of Aaron—now say:

Response:

"For his mercy—endures for ever!"

And so also Psalm cxxxvi., which opens in the same way, and then relates the mighty deeds of Jehovah. And as it recites them one by one—after each, from the vast congregation comes the response:

"For his mercy—endures for ever!"

The effect of this must have been very sublime, and it is no wonder that Israel, in its exile, remembered these glorious occasions of the temple service, and refused to "sing the Lord's songs in a strange land."

While God's chosen people were rich in the gift and inspiration of song, the noblest bard by far was David —incomparably the "Sweet Singer of Israel." His soul, from early life, was a temple of melody. It revealed itself not only in sublime song—the peerless psalm —but it made him also a master of that noble instrument, the harp, above all others so singularly fitted to create a music worthy to accompany the lofty psalm. For this instrument allowed the poet the freedom of his voice, and gave him liberty to use it precisely for that free kind of poetic composition that is the character of the Hebrew lyric ode; and that is the unrestrained form, too, of the songs of the ancient German, British and Irish bards, whose joy was the harp.

The lyrical character in Hebrew poetry, is strikingly manifest from the fact that it was accompanied by in-

strumental music. This is true from the earliest to the latest times.

Miriam took a timbrel in her hand, and all the women with her took timbrels, and sang. David sang to the harp. The Psalms are full of allusions to musical instruments; and so the historical books, where we have the accounts of the organization of the temple service. The names given to the Hebrew poems also indicate that they are lyrics—to be sung. The Hebrew word *shir*, is the Greek ὠδη—song; *mizmor*, is the ψαλμος—the song accompanied by a stringed instrument, as the harp.

The most perfect of these poetical compositions are the Psalms of David; for he was the master—peerless among all. I must not close this lecture without noticing—very briefly at least—one of his earliest productions, because of its intrinsic excellence as a Hebrew ode, and because it is so singularly characteristic of David's spirit; I mean, of course, the lofty elegy on the death of Saul and Jonathan.

The sublime threnody has engaged, in a special manner, the attention and the skillful efforts at translation and exposition of eminent Hebraists, both Christian and Jewish. The following version makes no pretension to scholarship; yet I think it is a fair representation of the language, the form and spirit of the original. I have relied upon good translators, and varied but little from the common versions.

"The beauty* of Israel—is slain upon the heights;
How are the heroes—fallen!

"Tell it not—in Gath;
Proclaim it not—in the streets of Askelon;

* The "gazelle"—symbol of beauty among the Hebrews.

Lest there rejoice—the daughters of the Philistines;
Lest there shout in triumph—the daughters of the uncircumcised!

" Ye mountains of Gilboa!
No dew or rain—be upon you;
Nor fields—of offerings.
For there the shield of the hero—is vilely cast away—
The shield of Saul—not anointed with oil.

" From the blood—of the slain—
From the fat—of the mighty,
The bow of Jonathan—turned not back,
The sword of Saul—came not away empty!"

" Saul and Jonathan!
Lovely and pleasant—in their lives—
In their death—not divided.
They were swifter—than eagles,
They were stronger—than lions.

" Ye daughters of Israel!
Weep over Saul,—
Who clothed you in scarlet—
And other delights!
Who arrayed you—
In ornaments of gold.

" How are the heroes fallen—
In the midst of the battle!
Jonathan is slain—
On the heights!

" Distressed am I—for thee—
My brother Jonathan!
Very pleasant—wast thou to me;
Thy love to me—was wonderful,
Passing the love—of woman!

" How are fallen—the heroes,—
How have perished—the weapons of war!"

This dirge has all the characteristics of the lyric ode; it is in the highest degree subjective—an expression of the emotions of the poet. The feelings of patriotism, of friendship, of religion, of the martial spirit—are all here in highest development and expression—in intensity; and these emotions are the strongest and noblest inspirations of the Lyric Muse.

This ode became a national song in the days of David. By his order the sons of Judah were taught to sing it,* and it was written in "the Book of the Just"† —the Illustrious—that recorded the eminent, exemplary deeds of Israel's great men. It became the song that aroused the patriotism of the Hebrew nation; it was to them what the Tyrtean Song was to the youth of ancient Sparta; what the *Marseillaise* has been to the French; "Come forth, ye Sons of Greece," to the modern Greeks; the "Wacht am Rhein" to the Germans; and the "Star-spangled Banner" to the patriotic children of America.

But there is in the Old Testament a poetical gem of rarest beauty, that constitutes a book by itself, and occupies a place of special prominence in Hebrew literature. I mean, of course, "the Song of Songs," placed with the peculiarly poetical books, and the last of the three.

The Hebrews called this poem "the Song of Songs," a Hebraism that signifies "the Song" by preëminence. Luther fittingly represents this by "Hohelied," the

* They were to be taught, not, as the Common Version has it, "the *use* of the bow," but "the Bow"—*i. e.*, the song so called; this name, taken from the song, represents its martial character.

† "The book of Jasher," *i. e.*, "the Upright" or "Just," if the common and generally accepted reading of this Hebrew word is maintained. There are those, however, who contend for a slightly modified reading of the original word, which would make it mean "the Book of Songs." Consult the *Cyclopedias* on this word—"Jasher."

"Lofty" or "Sublime Song." The vast literature, both Jewish and Christian, that has gathered around it, in the study and exposition of it, abundantly testifies to its high appreciation as the "Song of Songs," the "Hohelied," of the Hebrew Scriptures, which are everywhere so full of poetry and of the poetic spirit.

And yet, is it not true that this poem, with the millions who read the Old Testament, is a kind of sealed book, that does not disclose to them its poetic charms—not even its purpose and meaning? The key to this piece of Hebrew literature is evidently not in the hands of the people.

What, then, is this strange poem?—in its character, object and meaning?

Its literary excellence plainly indicates that it was written when the Hebrew language was yet in its bloom, not long—at most not later than two centuries—after the Davidic age. Solomon is not, and for obvious reasons can not be, its author, but appears in the poem as its most distinguished *person*.

The piece is a kind of lyrical drama—or we might call it a dramatic idyl, to be sung as its name *shir* indicates. Its time is the reign of Solomon; its scenes are laid in the quiet, rural, romantic region near Lake Gennesareth and the plain of Jezreel. It represents pictures of domestic Palestinian life. The heroine is a young Sulamite (or Shulammite) maiden from the town of Shulem, or Sunem, which, according to Eusebius, was some five Roman miles south of Tabor, where the village of Sonam yet perpetuates the name and the place. Her shepherd lover, her brothers, King Solomon, his female attendants from Jerusalem, and others are *dramatis per-*

sonœ of the poem. Some of the scenes are laid at the royal court.

The crown and charm of this pastoral is the constancy and triumph of the pure affection of a simple, ingenuous, beautiful Hebrew maiden, in the midst of the attractions and seductions of the splendid court of Solomon, against the persuasions of the king himself and of his attendants.

To understand this exquisite example of Oriental, Hebrew poetry, it must be presented to us in its proper form, in its simple plot, its separate scenes, its *persons*—*i. e.*, in its true idyllic-dramatic character. As we usually see it, it is a species of bright chaos; we can not understand it. But when it comes before us in the light of its true nature and order; of the times, the country and the nation; of the domestic scenes and customs; the religious faith and habits of the *persons*, including the king and his court; moreover, in the light of the peculiarities of its Oriental speech and imagery—then the poetic and moral beauty, the true worth of "the Song of Songs" will be revealed to us. When its Eastern modes of expression are translated into our more sober Western speech, what is obscure in it will become clear, and what is offensive to our taste will disappear.

Much has been done to reproduce, from the text, the true character of this idyl. Dr. Zöckler's translation of it in "Lange's Bibelwerk," has much value in this respect. But of all I have yet seen, the best elaboration of it is that of Dr. Ernst Meier, the eminent Hebraist of Tübingen, in his "History of the Poetical National Literature of the Hebrews," a German work of much merit. But I must not omit to mention here a very de-

lightful translation and adaptation of this poem, in German also, by Dr. K. Kohler, a learned and certainly gifted rabbi of Chicago. This version, made with some freedom, gives us a very good idea of the character and intention of this jewel of ancient Hebrew poesy.

When the Sun of Israel's independence and freedom went down in the dark night of bondage, and ruin swept over the glorious city, the temple, its religion and gorgeous service, then for long centuries the spirit of prophecy and its voice were silent, and inspiration to lofty song also ceased. Even before this final, long, political captivity, that should cease only with the utter destruction of Jerusalem, there were times when only the sad dirge, bewailing in heart-piercing strains the desolations of God's people, was heard in the lamentations of Jeremiah and the mournful accents of some of the later Psalms. No Muse on lofty wing can live amid the soul-killing gloom of captivity. Where man is a slave, the genius of poesy is in chains, and is heard only, if heard at all, in base palinodes to tyranny and wrong. Only Liberty unfetters the human spirit and inspires the Muse to glorious song. How touchingly this is revealed in one of the later Psalms:

" By the rivers of Babylon,
There we sat and wept,
Yea, we wept, when we remembered Zion.
Upon the willows—in the midst of them—
We hung our harps.
For there they that led us captive,

Required of us a song,
Our tormentors—mirth;
(Saying:)
'Sing us one of the songs of Zion.'
How shall we sing the Lord's song,
In a strange land?"

But when after this deep night of centuries, the long-waited-for "day-dawn from on high" visits Israel and the world, and the Star of Bethlehem is seen in the eastern sky—the ancient Hebrew "song of gladness" breaks forth once more, in the lofty strains of Zacharias and Elizabeth, these righteous servants of the Lord, whose souls were fair abodes of the most hallowed Jewish piety, and whom God had chosen to be the parents of the second Elijah, the harbinger of the Messiah. They were filled with the Holy Spirit, as were the ancient prophets, and their souls broke forth into glorious hallelujahs, such as were heard in the ancient days when Jehovah visited his people with his mercies.

And Mary, the chosen handmaid of the Lord, "the most highly favored and blessed among women," as the mother of the Redeemer, poured forth her soul in such stains of holiest exaltation of spirit, as the earth had never heard, and could never hear, before.

And, then, amidst the awfully sublime scenes of the apocalyptic visions, where there is unrolled before us the prophetic drama of the end of all things and of the opening of the eternal world, the voice of the ancient Hebrew melody is heard again in the glad hallelujahs of the redeemed and the song of Moses and the Lamb; thus fittingly, in spirit and form, completing the vast, eventful and glorious cycle of the Old and New Dispensations, and of the entire inspired literature of the Bible.

But even when, "scattered and peeled," Israel was forever banished from the land of its fathers and its glorious history; when the temple was laid in ruins, to rise again no more, and the splendors of the Jewish worship, its service, its sacrifices and psalms, were forever to cease—this broken but mighty, marvellously endowed people, could never forget the glory of their ancient days, and the lofty gift of song could not altogether cease.

There is a Jewish, as well as a Hebrew Muse. "The historian of this Jewish poetry must traverse the whole globe, to seek, in the remotest Ghettos, for the blooming or faded literature of this hidden world-poesy.

"In it an Oriental flower has been transplanted into all lands of the earth, without ever losing its eastern nature, and has sent forth its rich fragrance. It is a singular fact that the greater part of the scattered literature of these exiles is poetry; and this is naturally so. The elegiac Muse of the synagogue, over all this earth, brings in strong, living colors before us, in historical sequence, the sufferings with which God has visited these sad wanderers over the earth, and the impressions which these so often terrible afflictions have left on the heart of the smitten nation."*

Wherever the outcast children of Israel have sojourned, the Jewish Muse has sent forth its strains—oftenest sad, seldom joyful—echoes, memories, of the glorious golden days of old, when Israel was blessed of Jehovah and "Jerusalem was the joy of the whole earth."

The spirit of the ancient Hebrew literature breathes throughout all these melodies. In the Arabic—a lan-

*F. Delitzsch; *Geschichte d. judischen Poesie.*

guage so largely used by the Jews in their final exile—so wonderfully adapted to poetry ; in the sonorous tongue of Castile—a land that became for so long a time a place of Jewish sojourn and Jewish development in industry and learning ; and above all, in the melodious speech of Italy, the home par-excellence of music and song—the Jewish poetic spirit and genius have revealed themselves often in sweetest and most exalted song.

And—what must not be unknown or forgotten—as in the earliest Old Testament times, so in all these long, weary centuries of the great exile, Jewish women have been famous as poets—true daughters of Miriam and Deborah. The world does not know—perhaps does not care to know—the just renown of Jewish women, nor to do justice to it, as it lives and is great, not only throughout the Old Testament, but also in the ages of Israel's exile, and in our times. But it is heart-touching and instructive, to hear, in the languages of the Orient and the Occident, still echoing to our own days, in sweet, sad song, the voice of the daughters of Israel—the Miriams and Deborahs of all times and of all lands.

WHAT IS IT TO BE A CHRISTIAN?

BY S. R. REESE.

A Christian is any one who so believes in Christ as to have the believer's life conformed to the life of Christ.

The first or highest object of Jesus Christ on earth was to live a life in which a true and saving revelation of God was made to man, and out of this life flowed the whole panorama of words, deeds and sufferings incident to the life. To this end was he anointed, and for this reason was he called Christ. The object of his revelation was to show us God, and bring us to the knowledge and possession of his character.

In man's progress toward God, Christ's anointing in kind becomes our anointing, and his life our life. Nothing less than this life and its anointing entitles one, in a New Testament sense, to the name "Christian;" and where these exist, it is unworthy trifling to call that character by any other name. It implies kingly authority and mediatorial character. The character is first, and from it flows the authority. These can be fitly expressed only by the words "Christ" and "Christian." He was the first unpartisan king. This rendered him offensive to a partisan world. He describes his kingly authority in these words: "I have power to lay down my life, and I have power to take it again." Other kings used power to take the lives of their followers;

and if their own should be lost in the strife, it was final —morally as well as physically. But Christ's priestly anointing expresses his power to be a living sacrifice. A sacrificed life conquers death, and renders it a common instrument for the use of the on-coming conqueror. Having laid down his life, he takes it again. Sin, hate, strife, party, faction, all die at his approach. Being ready to lay down our lives for his sake, we may wear his name, not for party ends, but because, morally, we dare not wear another. As the live of Christ is exclusive of any other life, so his name is exclusive of any other name. "That worthy name by which ye are called," is the "new name" which the Lord your God shall name, and it must yet become the ensign of a truth-conquered world. The law which demands that we live Christ's life, also demands that we take the name with which it is indissolubly joined. Without the Christ-life no one is entitled to his name.

The truth of his history may be admitted, made a ground of philosophy, speculated upon, without surrender of our lives to him, and to call such speculator a Christian is sadly out of place, since both the character and name arise, not from speculation, philosophy, nor creed, but a life. However, no one can specifically believe in him and become a Christian, in absence of his history. A knowledge of his person, sayings and acts is essential to Christian conviction and conversion. Sin had been in the world, and men were conscious of it in all ages, and, deploring it, felt after God; but specific Christian conviction for sin never arose in the mind of man till Christ appeared as God's remedy for sin. Now, Christian conviction turns upon *knowledge of that fact,*

and is the necessary beginning point and forerunner of Christian conversion. No Christian conviction, conversion, or life, could be reached in absence of the historic Christ. "There in no other name given under heaven among men, whereby we must be saved." Christ, then, is not the rose that might have smelt as sweet by some other name, for in this name is the expressed odor of his character, and the sign of his kingly and priestly authority. To hear or see the testimony or record that God gave of his Son, is the first necessity in becoming a Christian. Yet, believing something about Christ requires no surrender on the part of the believer, either of will, affection, or life; but belief *on Christ* requires personal surrender to him and to the law of his life.

The vital point in becoming a Christian is in the believing surrender of the life to Christ through the human will, or inward and outward obedience.

Other things being equal, the highest success is in the most thorough commitment of the life to Christ.

Three New Testament terms should here be considered:

First, the term *believe*, and its derivatives, which occur in more than two hundred passages used by Christ and his apostles.

In Acts xvii. 4, and three other passages, it means "to be persuaded." As described in these terms, to be a Christian is, first, to be persuaded of the truth of God's word concerning Christ as the Saviour. The opposite of this thought is set forth in John iii. 36: "He that believeth not [remains unpersuaded] shall not see life." Clear persuasion of the truth is the beginning point, the mental state from which the soul proceeds, in believing

unto righteousness. This must exist before one can trust or commit self, and rest in the character and destiny thus made. With this definite persuasion of the truth, any soul may begin and become a Christian. Nothing less can be a working basis; nothing more can be required for an intelligent beginning. More than two hundred times the Greek word *pisteuo* is rendered believe, and in each passage means to trust, to rely on. Not anything can be more natural than the order in which this trust follows the clear persuasion presented in the preceding passages.

A Christian, then, is one who is persuaded of the truth of Christ's word, and trustfully relies on him as the Saviour. The picture presented to the mind in these expressions is that of the soul extending the hand, and with confidence grasping an object as a support; but Christ, representing as he does the will and authority of God, can not be treated as a mere thing, and while extending his hand to meet our outreaching confidence, he demands submission to his will; obedience to his authority.

Then, too, the soul itself is so constituted as to demand for its own happiness personal commitment to the cause of any loved and trusted object. By this means it passes out of self or selfishness (in which no one can rest) by surrender to the will of Christ, and commitment to his cause. Corresponding to this, we find the Greek word *pisteuo*, in Luke xvi. 11 and two other passages, rendered "*to commit;*" also, the same thought in Psalm x. 14: "The poor committeth himself to thee." The sense of the word *commit* here used, is *to leave with another;* and as a personal religious act, means leaving one's self under the protection, authority and guidance of God.

Commitment, in faithful, whole-hearted obedience to Christ's word and life, is the soul of Christian usefulness. And, having committed ourselves to his will and commandments, we may not flee from his territory, nor send back our political duty to be transacted outside the lines, nor substitute something else for his commandments. While we wear his name, our business, our citizenship, our money, all belong to him.

Commitment to Christ is the tie that binds us to God, without which, prayers, tears, penance, "deep feelings" and religious emotions are but transient things, not capable of self-support, and, when trusted as a demonstration of Christian conversion, are put into false lights and become positively misleading. This is not said to inveigh against religious feelings or emotions, which, intelligently used and fostered, are of great value in Christian life; nor do I see how a life can be actively Christian without them; but they are only attendants of life, not its standard, source, nor key.

Commitment of the life to Christ through the surrender of the human to the divine will, is positively safe for every human soul. We find three passages in the fifth chapter of John's first letter, in which *believe*—from *pisteuo*—means "to remain steadfast": "He that believeth on the Son of God [*i. e.*, remains steadfast] hath the witness in him." Plainly enough, the life we seek is in Christ, and steadfastness in him is a *self-witnessing* state. Here, the "believing," or the *conscious steadfastness*, is the *self-witnessing* experience. At this point the term *believe* turns its contents over to the term *faith*, and the two blend into one; for this last meaning of *believe* is the substantial meaning of the term *faith*, from *pistis*,

as it is rendered in two hundred and forty places in the New Testament.

The term *faith*, in all these passages, does not primarily or in isolation mean persuasion of God's truth, nor trust in Christ, nor commitment in obedience to the will and authority of Christ; but it means steadfastness in all by which the human will and life are taken up into the will and life of Christ.

To extend our definition from this point of view, a Christian is one who, being persuaded of Christ as the divine Saviour, trusts in him *as such*, and in full view of his character is committed to live his life submissive to his authority, as set forth in the Word, while *steadfastness in all is the faith* (the name of the process) *by which we live*. With such a view of faith, many passages of Scripture fall into clear light.

Remembering that it means steadfastness, let us quote: "We are *justified* by faith," "The just shall *live* by faith," "By grace are ye *saved*, *through* faith," "We *walk* by faith," "and are *sanctified* through faith," "By faith Enoch was *translated*," "Faith without works is dead, being alone."

In all these, and many more, the term *faith* means steadfastness.

The word *believe*, like the word *pisteuo*, from which it is derived, is a verb. It expresses action. The three forms, or steps, of activity included under it are: (1) Being persuaded; (2) Trust, relying on; (3) Commitment in obedience.

Now, the word *faith*, like *pistis*, from which it is derived, is a noun—the name of the states and processes embraced under the word believe—and includes all the

inward states and inward and outward acts of obedience to Christ; so that everything in a Christian life is of *faith.* Yet the term *faith,* when so used as not to stand for *believing obedience,* is an empty name—stands for nothing—"Is dead [barren], being alone."

As standing for steadfastness, in all the inward and outward realisms of obedience to Christ, it is the most significant and comprehensive word used in connection with Christian life. When, however, the term is urged as having some other comprehensive meaning, it becomes the source of the most misleading mysticism.

The value of this term, however, is not in its critical or theological measurements, but in that it includes the instrumentalities, by which the soul is *brought into Jesus Christ,* and *built up in him.*

The acts which answer to the words of the New Tesment and to the soul's inward commitment to Christ, are *confession* and *baptism.* They are the outward commitment, and the record, as it were, of the soul's *inward commitment;* and without this record, or *acts,* no one is scripturally committed to a Christian life. No *formula* can save a human soul, yet God may be able to save without such formula; still we dare not preach to any what God may do, but what man must do. Surrender to Christ is the *necessity,* and these are the scriptural formula.

Confession, from the Hebrew word *yadah,* means to throw out the hand, as if offered in confidence, to another. In the New Testament, confess mean to speak the same things as another—put the two together. Now, Jesus says to all: "Whosoever shall confess me before men, him will I confess before my Father and his holy angels."

To every penitent soul come these words, as the pledge of Christ, that if they stretch out their hands in confessing him as their Saviour, his almighty hand is thrown out in confessing them as his obedient children. Baptism can be performed *only where one believes in Christ*, though immersion may be performed without this. A Christian is one who "believes in Christ," steadfastly, and is baptized. When he gets to that point, Christ, in the commission, says he "shall be *saved*." Baptism is a confessional act, wrought in answer to the soul's faith in Christ. These are the *first committing and confessional steps* in a Christian life.

When do penitence, conversion, believing, faith and confession end? Considered as soul movements, not until the saints are perfected in knowledge and in love. Certainly, then, not in this world. A Christian is one who believes and reduces to practice the doctrine of perseverance. Faith implies that.

We fear some think of the principles set forth in the words *believe*, *confession* and *conversion* as mechanical things—milestones reached and past—with which a Christian life has no more to do. But these duties were not expressed by the Master in order to give them existence as truths, but because these words express moral necessities which exist in the constitution and relations of the human soul, in order to its embracement and enjoyment of the divine character and life.

Faith in Christ is not an arbitrary rule, founded simply on a commandment, but it involves a principle, without which one can not be a disciple, a learner, of Christ, and so can not know him. From this standpoint a Christian is one who uses all instrumentalities and

obeys all commandments, out of an ardent desire of soul that craves Christlikeness. I yield myself and life, that I may be found in him. In this soul movement is the force which issues in the character of ceaseless Christian activity, without which anything existent in the soul in the name of faith would be aborted—dead.

A Christian is one who measures his faith by his obedience and life: indeed, practically a man's faith is what he lives—*is in his life.* If one lives in sin, practically he has faith (steadfastness) in it.

To be a Christian, we are not compelled to grasp the perfect ideal of Christ, but to grasp *the Christ*—not the perfect ideal of divinity, but *Christ as divine.* The perfect ideal, if grasped, could not save; the most imperfect one under which Christ can be trusted and obeyed, is safe.

What theology *must* a Christian have? Beyond obedient faith in Christ, no theology can be required. The requisition which Christ makes is not for theology, but life.

Then what theology may a Christian believe? He may believe anything which is not practically inconsistent with obedient faithfulness to Christ and his cause. To be a Christian, hence, does not require theological or philosophic consistency; and to this all the denominations of Protestant Christendom bear witness, since each one holds his neighbor to be theologically in error, but still Christian. Whoever has theology enough to be obedient to Christ, has all that God requires; and whosoever requires more, offers an *amendment* to Christ's requisition.

Being in Christ, the Christian is free, so made by

"the truth;" and the one condition of his freedom is that he "abide in Christ." This is also the condition of "fruit-bearing."

"As the branch can not bear fruit except it abide in the vines, no more can ye, *except ye abide in me.*" And fruit-bearing is the test of discipleship. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciple." "If we abide in Christ, and his words abide in us," all our prayers are answered. "Ask what ye will, and it shall be done unto you." A Christian, then, practically closes all his prayers with, "*Thy will be done,*" and the prayer is *always answered.* This takes the Christian quite out of the field of self-seeking. To be scripturally a *Christian,* since in Christ we are complete, we should—nay, we *must*—abide in him and in his word for everything—life, salvation, creed, confession, and discipline—and thus we are taught in the closing words of the commission: "Teaching them to observe all things whatsoever *I have commanded you.*" Again the Master says that building on the rock foundation is in "*hearing* and *doing* these sayings of mine;" and any church or people who add anything to Christ as a creed or confession, build upon sand.

Yet, if new modes of sin are to be encountered, if new instrumentalities for good be found, and new necessities arise out of the world's progress, and the word does not specifically cover the grounds, one resource the Christian still has—one way for abiding in Christ, which himself pointed out in these words: "Why judge ye not of your own selves what is right?"

This must be taken as pointing out the sufficient natural resource and competent authority for the adjust-

ment and settlement of every question with which Christians must grapple in encountering new modes of sin and new appliances in Christian work. A Christian is one who, hearing the Master's command, "Go ye into all the world," obeys, in heart, by person or purse. Two forces here work together. Jesus said, "The word is the seed," and again, "The children of the kingdom are the true seed." The word, as the printed page, is truth, has power; but the word incarnated is higher truth, greater power. Jesus said, "I am the truth;" but again He said, "He that believeth in me, the works that I do shall he do also, and greater works than these [miracles] shall he do, because I go unto my Father." Christ here defines a Christian as one who does higher works than miracles—one in whose life the word and spirit of truth are so incarnated that he becomes individually a factor of life, "a true seed," from whom, by his contact with Christ, is propagated, as "by leaven," the coming multitudes of the kingdom of God. Thus a Christian, led by the spirit, having the word incarnated in his life, is the highest realism in the hands of God for saving the world.

Among all of God's representatives on earth since Christ's ascension, a Christian is the best. When the saints have attained this height, no schism nor division can exist in the body of Christ. With this ideal realized in all who take the name of Christ, then, in less than one century, the world's spiritual clock would strike the gospel noon. The Holy Spirit convicts the world by taking the things (words and deeds) "of Christ" and showing them to us; but the words and deeds of Christ since his ascension have their highest force in those who

believe in him, so that now the Holy Spirit takes not only the written words—the thought-signs of Christ's life—but more: He takes these forces incarnated once more in loving lives and living deeds, of his obedient followers, and weaves of them earth's most effective reason for faith in the Son of God.

A Christian, then, may find his highest argument for Christ is but *to live his life. To live his life*—this is the trial of the world; to live the life of one "who, being in the form of God, did not esteem it a prize to be on an equality with him," but rather esteemed it a prize to divest himself of his glory (brightness, splendor), to take the form or glory of a servant, and humbled himself, being obedient to the death of the cross; and all this to the end that we might see God in a servant's form, and, seeing, grasp his hand and *live* his life.

To flee from duty, or to shrink from necessary suffering, in saving all men, hath an atmosphere of cowardice that Christ would rather die than breathe. Well did Paul describe a Christian as one who has "crucified the flesh, with its lusts and affections," "nor counts his life dear unto himself," who "counts all things but loss for the excellency of the knowledge of Jesus Christ," "who loved us, and gave himself for us." The necessity of the world is a standard of *living virtue.* God only is that standard. But the human mind can not grasp the unclothed divine ideal, and from its constitution it must learn by pictures, images. Christ is the picture—"the very image of God" as the *personal divine standard of virtue.* A Christian, then, is one who sees Christ as divine, and trusting in him by believing obedience, has the Christ-character wrought into his life,

and then grows this character as his own—a divine, progressive, eternal realism. "One Lord and Master," "one faith, one baptism," "one Spirit," "one salvation," "one family," "one God and Father, who is in all and over all." To be a Christian is to *inherit* all things. "Ye are Christ's, and Christ is God's."

MATERIALISTIC EVOLUTION.

BY GEORGE PLATTENBURG.

Prefatory Note.

The citations in this paper were scrupulously verified by the writer. He could not cumber the body of the essay with book and page, because of the great number. All that he claims for the paper is the consecutive statement of the material available to him.

Spencer defines Evolution in these words: "Evolution is a change from an indefinite incoherent homogeneity into a definite coherent heterogeneity, through continuous differentiations and integrations." Dr. Gregory cites the following version of it by some English critic: "Evolution is a change from a nohowish-untalkaboutableness-all-likeness, to a somehowish and in general talkaboutable notatalllikeness, by continuous somethingelsifications and sticktogetherations." This wondrous thing of ponderous terms is to solve every problem to which the universal order is related. Earth, man, with his vast possibilities, are made intelligible by this all-reaching hypothesis. It sweeps the entire arc of mind and morals, religion and history. Mr. Spencer thus states the universality of its application: "Whether it be in the development of the earth, in the development of life upon its surface, in the development of society, of gov-

ernment, of manufactories, of commerce, of language, of literature, science, art, this same advance from the simple to the complex, through successive differentiations, holds uniformly. From the earliest traceable cosmic changes, down to the latest results of civilization, we shall find that the transformation of the homogeneous into the heterogeneous is *that* in which evolution *consists.*"

This is a very large claim. And yet, after all of this pretentious and sesquipedalian statement, how little there is for which evolution furnishes even a proximately rational account. Matter contains "the promise and potency" of all life, but *what* is matter and *whence* came it? What is life and how did *it* originate? Inertia is the essential quality of matter, and perhaps, says Faraday, its only true indication; whence then came motion? Force is the all-sufficient cause of the universe and its changes; but what is force? All things came from protoplasm — from a cell, from an egg; but whence protoplasm? the cell? the egg? We are told that protoplasm is nothing without pre-existent living protoplasm or antecedent life; whence came the antecedent life, and how did it begin? How does it account for the origination of life out of non-living matter? of the animal out of the vegetable? man out of the brute? mind, thought, self-consciousness, will, out of insentient, dead matter? How does it bridge over the uncountable gaps of uncountable millions of years from the earliest cosmical changes to the latest results of civilization? It takes for granted "a chaotic unit," "a primordial unit," "a homogeneous unit," "a harmonic unit," "fire-mist," "cosmic vapor," "star-dust," "a nucleated vesicle," "a protoplasmic

speck," "a blob of jelly;" but how any one of them originated, by what or by whom, evolution is as dumb as death and

> "And as silent as the moon
> When she deserts the night,
> Hid in her vacant interlunar cave."

"If it fails," says Mr. Huxley, "to explain *any one* of the phenomena which it professes to deal with, it is so far weak, so far to be suspected." If "weak" and to be "suspected" in "any one," how shall it be designated in its absolutely countless failures to explain the phenomena with which it professes to deal? It ignores God; gibes and shrugs its shoulders at the supernatural; thinks creation unthinkable, and tells us that all the cosmical changes involving such vast and startling conclusions are the product of accident; the result of chemical processes; the issue of fortuitous interaction of atoms; of unintelligent physical causes; of the undirected and unintentional operation of physical laws; "Natural Selection" working "without a purpose;" and we are to accept these monstrous and irrational statements, or be relegated to the limbo of fools and fossils.

Let us return to the definition. Evolution consists in the transformation of the like into the unlike, of the simple to the complex, from the earliest forms, from the "primordial unit"—a "structureless germ"—to the close of the series in the highest type of existing life. One of its most distinguished apostles states the theory in these remarkable words: "The earliest organisms were the natural product of the interaction of inorganic matter and force." The first necessary assumption of the theory is,

SPONTANEOUS GENERATION.

Prof. Huxley puts the fundamental law of Materialistic Evolution thus: "The whole world, living and non-living is the result of the mutual interaction, acording to definite laws, of the forces possessed by the molecules of which the primitive nebulosity of the universe was composed." These gentlemen decline to entertain the idea of creation because it lies *beyond the field of observation.* All that does not rest on actual knowledge, upon the basis of facts perceived by the senses, supported by evidences addressed to the senses, is treated with the harshest scorn, and yet with what marvellous facility they imagine, conjecture, and hang ponderous schemes on nebulous *ifs.* They talk of the "primitive nebulosity" and its wonderful properties, its forces, its mutual interactions, its definite laws, as if these were matters of actual observation, resting on facts perceived by the senses. What do these gentlemen *know* of these things —how much of it lies within the boundaries of possible verification? The logical method is this: *If* something is true, something else is no less true—an immeasurable hypothesis upon an infinitesmal If. Is it true that the molecules of the primitive nebulosity possessed forces which, mutually interacting according to definite laws, produced the existing world and its life? Is it a matter of *observation* that the universe lay potentially in cosmic vapor? or that molecular action is the all-sufficient first cause of the material universe and its changes, and—not God? Says Mr. Tyndall, "The conclusion of science which recognizes unbroken causal connection between the past and the present, would undoubtedly be that the

molten earth contained within it the elements of *life*, which *grouped themselves* into their present form as the planet cooled." These elements of life were not grouped by creative intelligence, wisdom and power, but they "grouped themselves" into present forms as the planet cooled. A plainer case of bald and coarse Atheism I can not well conceive. As a specimen of the certainty of scientific conjecture in the hands of its great masters, we have this. "The *molten* earth contains the elements of life," Mr. Tyndall tells us, and that they remained there "uninjured," while Mr. Huxley asserts that life was "incompatible with a *gaseous state;*" and it follows that these wonderful particles that did and did not exist at the same time in the same state, were capable of "grouping themselves" into all now existing forms. This theory has no need of God, and wholly excludes him from his own works. That He created anything is a birth of "Hebrew ignorance." Again says Mr. Tyndall: "*If* it were given me to look beyond the abyss of geologically recorded time, to the still more remote period when the earth was passing through physical and chemical conditions, I should expect to be a witness of the evolution of living protoplasm from non-living matter." Does Mr. Tyndall base his expectation upon anything that has ever taken place within the field of scientific observation? The whole structure of the passage concedes that not the minutest shred of evidence is in existence of such evolution. Why then should he expect it? He does not find it within the scientific experience, but *expects* to find it—where? In a period "still more remote than geologically recorded time." If the "records of geologically recorded time" yield evidence that the liv-

ing protoplasm ever evolved from non-living matter, why plunge into the "opaque beyond," for it? He, himself, unequivocally declares his inability to furnish satisfactory *experimental* proof that life can be evolved save from demonstrably antecedent life; why then does he expect to be a witness of the evolution of "living protoplasm from non-living matter"? This is the boastful gentleman who believes "in justification, not by faith, but by verification," and that science, without verification, instead of being "a fortress of adamant, is a house of clay." He also testifies that "a theoretic conception without verification, is a mere figment of the mind," and yet he *expects* to be a witness, beyond some timeless abyss, under guessed-at chemical conditions, of an evolution, for which his science does not afford him a single vestige of experimental proof. His science can yield him no single accredited instance of the evolution of living from non-living matter. And yet we are told, that if evolution be true, abiogenesis must have at some time taken place. If there be no spontaneous generation, *any* form of evolution is impossible. Mr. Huxley so declares. Why the everlasting strain and stretch of the imagination into bottomless chasms after it, if it be susceptible of experimental proof? If no case is stamped upon the geological records; no instance within the boundaries of geologically recorded time, then, the hypothesis is simply insusceptible of experimental proof, and is, therefore, not science. What has science to do with that which lies infinitely beyond the pale of experimental knowledge?

By the very conditions of materialistic evolution, dead matter generates life. From cosmic vapor comes

the wonderful human mechanism, with its beautiful and exquisite adjustments, with brain, and thought, and will, aspiration, adoration, and worship; for all these are as "much a function of matter as motion is," we are wisely told. Should there be any doubt lingering in any mind as to the meaning of this hypothesis, these words of Mr. Huxley will surely remove it: "But even leaving Mr. Darwin's views aside, the whole analogy of natural operations furnishes so complete and crushing an argument against the intervention of *any but what are termed secondary causes* in the production of *all* the phenomena of the universe, that in view of the intimate relations between man and the rest of the living world and between the forces exerted by the latter and all other forces, I can see no excuse for doubting that all are co-ordinated terms of Nature's great progression, from the formless to the formed, from the *in*organic to the organic, from *blind* force to conscious intellect and will." "Unbroken causal connection," "continuity without a break," "nature's great progression," the "product *solely*" of "secondary causes," and will, intellect, consciousness, the product of "blind force." By the denial of any but what are termed secondary causes, God is shut out from any part in the production of all living phenomena. Is God a secondary cause? If this is not Atheism, I do not understand the term. It is the logical outcome of the theory. It is IT, not HE—a molecule, and not God—blind force, and not infinite intelligence—a scientific fetich called Nature, and not the King invisible—the blessed and only Potentate, the King of kings and Lord of lords. And yet, after all, Mr. Tyndall admits, as we shall directly see, that living protoplasm from non-living matter is an

unverified hypothesis. He also admits the insufficiency of the data upon which the whole scheme rests, and he gives the theory only a "provisional assent." But if uncertain, provisional and only vaguely probable, is the theory scientifically true? One of the most distinguished advocates of evolution, and of what he is pleased to call scientific methods, says: "The theologian turns credulity to honor, and has little need to trouble himself about *facts*, which, indeed, he sets at open defiance. The inductive philosopher, on the other hand, is obliged to ground his inference on *facts*, which no one disputes, or which, at all events, any one *can* either verify *for himself* or *see verified by others*" (*Buckle*). I submit that no theory known to the whole range of human investigation is so barren of facts, so destitute of proof, as this much-vaunted doctrine. The facts upon which it assumes to rest are denied by the highest authority among men; by the best scientific culture of the age. How shall one "verify for himself anything, or see it verified by others," when its assumed facts lie beyond the boundaries of experimental knowledge? Mr. Tyndall has told us, as cited above, that the molten earth contained within it the elements of life. We will now hear Mr. Huxley concerning the "matter of life." This matter of life is composed of "carbon, oxygen, hydrogen and nitrogen." These he declares to be "lifeless bodies." "Their *compounds* are also *lifeless*, yet under certain conditions they give rise to the still more complicated body, protoplasm, and this protoplasm, the phenomena of life." Now mark the statement, that "lifeless bodies" and their equally "lifeless" compounds, under certain "*chemical* conditions," produce "the phenomena of life."

Has chemistry ever been known to produce living forms from "lifeless bodies"? Mr. Huxley, in his "Physical Basis of Life," as above cited, assumes it. It is a necessary postulate of any form of evolution. That class of preachers who seem to think that they have some special call to defend a doctrine of evolution, with an air of great self-satisfaction, say to us, "Nobody believes in spontaneous generation." That the phenomena of life is generated by lifeless bodies, under chemical conditions, looks greatly as if somebody believed it. Darwin *seems*, at all events, to believe it, if we are to believe him. Thus Darwin: "He who believes that organic beings have been produced during each geological period from *dead* matter, *must* believe that the *first* being thus arose. *There must have been a time when inorganic elements alone existed in our planet.* Let any assumption be made, such as that the reeking atmosphere was charged with carbonic acid, nitrogenized compounds, phosphorus, etc." Now, is there a fact, or the shadow of a fact, supporting the belief that the elements above named, without the presence of any organic compounds, and acted on only by known forces, have ever produced a living creature? The living creature, or being, we have, but how did it come? Either by creation or spontaneous generation. If the *latter* is not true, evolution can not be. Only in the scientific imagination exists spontaneous generation. By Dr. Carpenter it is styled "an astounding hypothesis;" by Humboldt, "scientific levity," that sees no difficulty in producing "man himself from Chaldean mud."

The most famous chemist of the world, Rudolph Virchow, in 1877, has this to say of the utter baseless-

ness of the hypothesis: "I grant that if any one is determined to form for himself an idea of how the first organic being could have come into existence of itself, nothing further is left than to go back to spontaneous generation. But of this we do not possess any actual proof. No one has ever seen an *equivoca generatio* really effected; and whoever supposes that it has occurred is *contradicted* by the naturalist, and not merely by the theologian. If it were capable of proof, it would indeed be beautiful! But whoever calls to mind the lamentable failure of all the attempts made very recently to discover a decided support for the *equivoca generatio* in the lower forms of transition from the inorganic to the organic world, will feel it *doubly serious* that this theory, so *utterly discredited, should be in any way accepted as the basis of all our views of life.*"

Mr. Tyndall says, in regard to the evolution hypothesis: "I merely strip it of all vagueness, and bring before you unclothed and unvarnished the notions by which it must stand or fall. Surely, these notions represent an absurdity too monstrous to be entertained by any sane mind. I *affirm that no shred of trustworthy experimental evidence exists to prove that life, in our day, has ever appeared independently of antecedent life.*"

Mr. Huxley, in his "Origin of Species," discusses the phenomenon of the introduction of life without any antecedent life—in other words, spontaneous generation. He refers to the work of Harvey, who discovered the circulation of the blood and who happened to enunciate the curious proposition, *omne vivum ab ovo*, every living thing from an egg. Then came Redi, who proceeded to upset the doctrine in a very simple manner, and after

describing the experiment, Mr. Huxley says: "By this kind of inquiry he thoroughly upset the doctrine of spontaneous generation, for that time at least." Then came Needham, the English naturalist, and afterward Buffon, in France, then the Italian naturalist, Spallanzani, who took grounds against Needham and Buffon. Then followed Pouchet, whose investigations fortunately induced the distinguished chemist, Pasteur, to take up the inquiry. Mr. Huxley then gives us a long and carefully stated account of the precise and very beautiful experiments of Pasteur, and thus states the results: "The results of Pasteur's experiments proved, therefore, in a conclusive manner, that all appearances of spontaneous generation came from nothing more than the deposition of germs of organisms, which were floating constantly in the air. So that Pasteur at last arrived at the clear and definite result that all these appearances are like the case of the worms in the meat, which was refuted by Redi; simply germs carried in the air, and deposited in the liquids in which they afterward appeared. For my own part, I conceive that with the particulars of Pasteur's experiments before us, we can not fail to arrive at his conclusions, and that the doctrine of spontaneous generation has received its *final coup de grace.*" Pasteur himself says: "There is not one circumstance known at the present day which justifies the assertion that microscopic organisms come into the world without germs, or without parents like themselvs. Those who maintain the contrary have been the *dupes of illusions* and *ill-conducted* experiments, tainted with errors which they know not how either to perceive or avoid. *Spontaneous generation is a chimera.*" Before the whole

French Academy, its Secretary, Flourens, with respect to Pasteur, exclaims: "If spontaneous generation be a fact, what is necessary for the production of animalculæ? Air and putrescible liquids. Now, Pasteur puts together air and putrescible liquids, and nothing is produced. Spontaneous generation, then, *has no existence.* Those who still doubt have failed to grasp the question."

The scientist affirms that "the condition of the globe was at one time such that living matter could not have existed on it;" now there are myriads of forms of life, and how came they here? Not by spontaneous generation, which is "a chimera," and *has no existence;* then by creation, the supposed product of "Hebrew ignorance." The Darwinian evolutionist is shut up to say, by spontaneous generation, as this is the necessary demand of his hypothesis, a theory without "a shred of trustworty experimental testimony;" and this naked assumption is to be made the basis of all our views of life and the solution and explanation of all living phenomena.

Is a theory, "unsupported by any evidence," scientifically true? The matter of life is declared to be "lifeless," their compounds "lifeless," unconscious, insentient—how then can they give to forms that which they do not possess? On this point Sir W. Thompson asserts that "the assumption of atoms can explain no property of body which could not previously be attributed to the atoms themselves." Is life, or thought, or consciousness, or will, a property of atoms? how then of bodies? In the past, no; but one of these wise men "*expects,*" "in some distant future, when atoms are *understood* and physical principles comprehended, we shall

arrive at a *mechanical equivalent of consciousness.*" Hail, all-sufficient atom! By thee worlds were made. Hail, infinitesimal molecule! we worship thee—we praise thee, oh! ineffable particle! for out of thee, and through thee, and into thee, are all things.

ORIGIN OF MAN.

"If," says Mr. Huxley, "any process of physical causation can be discovered by which the genera and families of ordinary animals have been produced, that process of causation is amply sufficient to account for the origin of man. In other words, if it could be shown that the Marmosets, for example, have arisen by the gradual modification of the ordinary Platyrhini, or both Marmosets and Platyrhini are modified ramifications of a primitive stock, then there would be no rational ground of doubting that man might have originated by the *gradual modification* of a man-like ape." We have here the usual indeterminate vagueness of unverified hypothesis. "If any process of physical causation;" and *why* if? *If* "a gradual modification of the ordinary Platyrhini can be shown;" if these learned gentlemen *can* show that such "modification" has taken place, why have they not done it, instead of giving us hazy *ifs* out of "the infinite azure of the past"?

For the best and plainest of possible reasons, namely, that the hypothesis is wholly destitute of scientific proof. Mr. Huxley himself concedes that "there is *no existing* link between man and the gorilla;" what then becomes of the gradual modification demanded by the theory? *Gradual* modification destitute of *intermediate gradations!* Our author continues: "Every bone of the

gorilla bears marks by which it might be distinguished from the coresponding bone of a man; and, in the creation, at any rate, *no intermediate link bridges over the gap* between Homo and Troglodytes. The *divergence* of the human and Simian stirps is *immeasurable and practicallg infinite.*" If the *structural* difference between man and the ape be *bridgeless,* immeasurable and practically infinite, what then shall we say of the gap between the lowest Simian and that being that creates States, builds up empires, institutes laws, constructs schemes of beautiful and exalted morality; that frames divine philosophies; that fills the world with the splendor of art; that weds to harmonious verse the glory and beauty of the universe; that Being that loves, worships and adores the infinite Spirit?

The theory demands and assumes an ape. But where, and when, was this ancestral ape of arboraceous habits found? Mr. Huxley concludes his essay on "Man's Place in Nature" with these words: "Where, then, must we look for primeval man? Was the oldest *homo sapiens* pliocene or miocene, or yet more ancient? In still older strata do the fossilized bones of an ape more anthropoid or a man more pithecoid than any yet known, await the researches of some *unborn* palæontologist?" When the "unborn palæontologist" casts his "obscure glance" across immeasurable æons, "beyond the boundaries of geologically recorded time," he will "discern" the "ancestral" worm growing up into an ape by the "integration of infinitesimals," and finally, by "gradual modifications," the ape into imperial man, "in apprehension like a God." "Man," says Darwin, "is descended from a hairy quadruped furnished with a tail and pointed ears,

probably arboreal in its habits, and an inhabitant of the old world." In order to establish our descent from this hairy quadruped, there must have been an *unbroken chain* of gradual modifications from the beginning to the close of the series. Or, as Mr. Darwin puts it, "A series of forms graduating insensibly from some man-like creature to man as he now exists." That this "series," that this insensible graduation has no existence in fact, no scientific verification, he not only concedes, but also, in the words following, admits that the *facts* are *against* the hypothesis. "Breaks incessantly occur in all parts of the 'series,' some being wide and sharp and well-defined, others less so in various degrees; as between the Ourang and its nearest allies—between the Tarsius and the other Lemuridæ." "Breaks incessantly occur," and not one of millions has ever been closed by intermediate gradations. What the Germans call *vorstellungsfahigkeit*, the imaginative faculty, otherwise the scientific imagination, fills the "gaps," supplies the "gradual modifications," the "insensible gradations;" and thus, and only thus, are immeasurable chasms filled. The "intermediate links" lie within the boundary of no experience. Let us keep clearly in mind that this theory of the Evolution of man absolutely requires as necessary to its existence "an *unbroken* chain of gradual modifications;" and let us again hear Mr. Darwin: "Geology assuredly does not reveal any such finely *graduated organic chain;*" and without this finely graduated organic chain the theory is as lifeless as Cæsar, "dead and turned to clay." Evolution, "in any form," in the absence of this finely graduated series of modifications, is a bald absurdity. Once more: "The *great break* in the organic chain be-

tween man and his *nearest* allies *can not be bridged over by any extinct or living species.*" But this is not all. Breaks occur in all parts of the series. If science can not "bridge over" the gap between man and his "nearest" ally, how, then, shall it bridge over the gap between man and his *remotest* ancestor?

The fact is that there is no such organic chain. A gradually developed series has no basis in fact. We are told that this creature "not human," is born of electricity and albumen; a simple monad is the first living atom. That the microscopic animalcule, the snail, the worm, the reptile, the fish, the bird, and the quadruped, "all spring from the invisible loins of this microscopic gelatinous speck," by the integration of infinitesimals. Then we are told that the human similitude at last appears in the character of the monkey; the monkey rises into baboon; baboon is exalted to the ourang-outang; and the chimpanzee, with a more human toe and shorter arms gives birth to man. If we do not accept this gross and beastly absurdity, at war at once with common sense and all known facts, we are sneeringly rebuked as the foes of science, the enemies of truth. . That this doctrine is groundless and a monstrous absurdity, is amply shown by these words of Mr. Darwin: "No one can at present say by *what line* of descent the three higher related classes, namely, mammals, birds and reptiles, *were derived* from either of the two lower vertebrate classes, namely, amphibians and fishes." This means that they are separated by absolute breaks, and yet it is admitted that "if a *single link* in the chain had never existed, man would not have been *what he is.*" Evidence, not of a single link, but of thousands of links, is wholly

wanting. There is no continuity in the chain; the links are pure figments of the mind, the first imagined, the rest forged by a "scientific levity." The absence of one is fatal, as the hypothesis demands "unbroken causal connection." "The ancestor of the hairy quadruped is a creature resembling a tadpole in shape, and swimming with a vibratile tail, which it shakes off when it quits the larvæ and assumes the sessile condition." From this tadpole, through the hairy quadruped we ascend to man. Now, *one link missing* in this chain of ascensive development, and man would *not* have been what he *is*, says ths great apostle of evolution. Does he verify these successive steps? Not at all; and frankly admits that he does not even know *how* or *whence* the mammals, that is, ourselves, were derived. He has nothing better than analogies and nebulous conceits. Does he *know?* Does he even pretend to *know* that the most ancient progenitors in the kingdom of the vertebrates were begotten by this tadpole-like creatures of which he speaks? Does he even *know the nature* of the animals that form the links of the organic chain in this assumed evolution? "*Apparently* (they) consisted of a group of marine animals resembling the larvæ of existing ascidians." Has so large and pretentious a scheme no better foundation than an "apparently?" Does he *know* what succeeded these? Not at all. "These animals *probably* gave rise to a group of fishes as lowly organized as the lancelet; and from these ganoids and other fishes must (why must?) have been developed." The language of these writers continually manifest the utter incertitude of their theory. They cast an "obscure glance," find an "apparently," rise to a "probably" and "must have been," and—

presto! out of a tadpole comes man. Should we reject both the theory and its methods, we are incontinently classed with "fools and old women of both sexes." And yet after all of these concessions, Mr. Darwin persists in saying: "Unless we wilfully close our eyes, we may, with our present knowledge, approximately recognize our parentage." Present knowledge indeed! when he himself asserts that "*No one* can at the present day say by *what line of descent the mammals, i. e., ourselves, were derived.*" We may well say with Dr. Elam, "On a general survey of the theory of Darwin, nothing strikes us more forcibly than *the total absence of all direct evidence of any one of the steps.* There is an abundance of semi-acute reasoning upon what *might* have occurred under conditions which seem *never to be fulfilled.*" There is an ever-recurring demand for the ape of a "more human toe" than all others, and where is he to be found? Darwin places him in Africa; Wagner, in Europe; Spiller, in the Polar regions; Hæckel, on a sunken continent south of Asia; and he kindly tells us that our ape-like ancestors are long since extinct, and continues, "Perchance their fossil remains may some time be found in the tertiary deposits of Southern Asia or Africa. They must nevertheless be ranked among the tailless anthropoid apes." As not a bone of our ancestor remains, and the place of his repose unknown, we are deprived of the performance of the melancholy duty enjoyed by Mark Twain when he wept at the grave of Adam.

I am rather disposed to accept Hæckel's notion, that the ape that begat man was the inhabitant of a now sunken continent, for the reasons expressed by the author

of "Final Science": "The advantages of the theory give its discoverer the unmistakable stamp of genius. It accounts for the disappearance of the ancestors and the intermediates from the face of the earth as well as from the geologic strata, and all questions respecting them can be laid to rest till the sunken continent is explored; it makes the missing link a sunken one, and thus gives the reason why it is missing; it saves the trouble of looking for immediate kindred outside of the human family, for they may have been drowned when the continent sank; it absolves us from describing minutely what the ancestors were and through what stages man passed as he grew up after his ancestors left him to shift for himself, since every trace and record was lost; it explains the early accounts and traditions of a deluge, which was nothing but the sinking of this continent from which men escaped in canoes, or by swimming, to America, Asia, and Africa; and the theory has still other advantages. Nothing is known of this continent except that it *is sunken*, and *was* the home of our ancestors and of our infant race; but this is enough; other data we can supply. The climate was mild, and so the first men and women, needing no clothing, could be *born* naked. Nature kindly furnished food in abundance, thus giving the infant race an opportunity to devote itself unreservedly to the much-needed intellectual and moral culture, to the formation of language, and the production of literature, and the development of political institutions. All that is attributed to primitive man and his forefathers which occurred nowhere else, took place here. The conditions being especially favorable, the atoms here first succeeded in creating life; and here,

too, occurred the great transmutations of species, as well as the birth of man; it was the cradle of that heterogeneity now everywhere apparent. When the species still existing had been evolved, the continent sank, and the the animals which were not drowned or made aquatic, swam to the neighboring continents. Since that time transmutations have continued only to a limited extent."

Mr. Darwin, in an equally satisfactory way, says: "It is probable that Africa was formerly inhabited by extinct apes, closely allied to the gorilla and chimpanzee; and as these two species are now man's nearest allies, it is somewhat more probable that our early progenitors lived on the African Continent than elsewhere. An ape nearly as large as man existed in Europe during the upper miocene period." So these testify; and, after all, since neither Europe, nor Asia, nor Africa, has furnished any fossil remains of either the immediate or remote progenitors of man; the whole thing rests on boundless guessing.

"They have taken possession of the ape, and performed with him extensive and ludicrous dances" (*Virchow*). "To sum up, the theory that man is descended from the monkey by means of successive modifications, is a brilliant fancy which has *no support in precise facts;* in most cases it depends on *probabilities* in *flagrant opposition to facts.* In the name of scientific truth, I affirm that we have had for our ancestors neither gorilla, ourang-outang, nor chimpanzee" (*Quatrefages*).

Principal Dawson testifies that the system is destitute of any shadow of proof, and is supported merely by vague analogies and figures of speech, and then says, "The evolutionist cheats you with the semblance of a

man without the reality. Shave and paint your ape as you may, clothe him and set him upon his feet, still he fails greatly of the 'human face divine;' and so it is with him morally and spiritually as well."

I close this part of my discussion with the testimony of Prof. Dana: "No remains of fossil man bear evidence to less perfect erectness of structure than in civilized man, or to any nearer approach to the man-apes in essential characteristics. The existing man-apes belong to lines that reached up to them as their ultimatum; but of that line which is supposed to have reached upward to man, not the first link below the lowest level of existing man has yet been found. This is the more extraordinary, in view of the fact that from the lowest limits in existing man there are all possible gradations up to the highest; while below that limit there is an abrupt fall to the ape level in which the cubic capacity of the brain is one-half less. If the links ever existed, their annihilation without trace is so extremely improbable that it may be pronounced impossible. *Until some are found science can not assert that they ever existed.*" We may fairly conclude that the man who, in the face of all these facts, claiming the descent of man from a sea-squirt as a proved result of science, is "more than credulous or less than honest.

STERILITY OF HYBRIDS.

We will again test the Darwinian doctrine of evolution, which Mr. Huxley declares to be the *only theory* now in court, *all others* having been *ruled out*—by a criterion furnished by Mr. Huxley himself. He says: "Every hypothesis is bound to *explain*, or, at any rate,

not to be *inconsistent* with the whole of the facts which *it professes to account for;* and if there is *a single one of these facts which can be shown to be inconsistent with the hypothesis, the hypothesis falls to the ground; it is worth nothing. One fact* with which it is *inconsistent is worth as much,* and as powerful in *negativing* the hypothesis *as five hundred.*" Now, the hypothesis demands that there shall be produced new forms with all the characteristics of species, by "natural selection." Of this there is not a vestige of trustworthy proof; the facts are absolutely against the hypothesis. On this point the Duke of Argyle says: "The difficulties in the way of accepting the hypothesis of Darwin are not theological, but scientific. That any organism can ever produce another which *varies* from itself in *any truly specific character,* is an *assumption not justified* by any *known fact.*" Quatrefages, while recognizing the convenience of Darwin's theory in the interpretation of great numbers of facts, says that he is obliged to reject it "because it is irreconcilable with other facts; but chiefly because in disaccord with physiological laws, such as the sterility of hybrids." Dr. Elam says: "On a general survey of the theory of Darwin, nothing strikes us more forcibly than *the total absence of direct evidence of any one of the steps.*" Now please note carefully the following statements of this distinguished scientist: "No one professes to have ever seen a *variety* (producing fertile offspring with other varieties) become a *species* (producing no offspring, or no fertile offspring, with the original stock). *No one knows of any living or extinct species having given origin to any other at once, or gradually. Not one instance* is adduced of *any variety* having ever

arisen which did actually give its possessor individually *any advantage* in the struggle of life. Not *one* instance is recorded of any given variety having been actually selected for preservation, while its allies became extinct." If Dr. Elam's statements are true; if the sentence italicized in the quotation be true, and undeniably it is, the Darwinian theory is "worth nothing." "I doubt," says Mr. Darwin himself, "whether any case of a perfectly fertile hybrid animal can be considered as thoroughly well authenticated."

Agassiz: "Breeds (*i. e.*, varieties) among animals are the work of man: *species* are *created* by God."

Quatrefages: "I might accumulate here a mass of analogous facts and details, but over them all would appear a general fact including that which is the *expression of a law;* and here is the fact. Notwithstanding observations reaching back for thousands of years, and made on hundreds of species, *we do not yet know a single example of intermediate species obtained by the crossing of animals belonging to different species.*"

All of these authorities, including Darwin, agree that no known species has ever been "obtained by the crossing of animals belonging to different species"—"not one instance is adduced" of such an occurrence, after "thousands of years' observation." Then the Darwinian theory, "the only one in court," can not be true; and we are shut up to the statement of Agassiz, "Species are created by God." This theory, too, must "be ruled out of court," so long as nature imposes the sentence of sterility upon hybrids.

I now introduce Mr. Huxley as a witness on the point in question, and his testimony will show that I am

not dealing unfairly in the matter. While accepting the hypothesis, he is yet constrained to speak in this wise in regard to it: "Our acceptance of the Darwinian hypothesis must be *provisional* so long as *one link in the chain of evidence is wanting;* and so long as all the animals and plants certainly produced by selective breeding from a common stock *are fertile* and their *progeny are fertile* with one another, *that link is wanting.* I adopt the hypothesis, therefore, subject to the production of proof that physiological species may be produced by selective breeding. "The sterility of hybrids stands as an *everlasting bar* to the founding of new forms by the union of different species. *It is a clearly established law that no specificially different animals have ever been known to cross their breed and produce a prolific offspring.*" What, then, becomes of this much-vaunted theory, by which all the problems of the universe are to be solved? The "link *is* wanting," and this teacher, by whom even some of the pulpits swear, confesses it. "Now, it is *admitted,*" he continues, "*on all hands,* that at present, so far as experiments have gone, *it has not been found possible to produce this complete physiological divergence by selective breeding.* I now refer to the point because, if it could be proved, not only that this has not been done, but that it can not be done; if it could be demonstrated that it is impossible to breed selectively from any stock a form which shall not breed with another produced from the same stock, and we were shown that this must be the necessary and inevitable result of all experiments, I would hold that Mr. Darwin's hypothesis would be *utterly shattered.*" Quatrefages says these facts are "the expression of a law." Huxley himself says, from the facts, "It is a clearly established

law;" that no such *transmutation* of species has ever taken place within the *knowledge* of men. All known facts—all experimental knowledge—is against the theory. If there has been a clearly marked case of the passage of one distinctly marked species to another by selective breeding, either natural or artificial, why have not these gentlemen, who have ransacked the earth and dredged oceans and seas, proclaimed it? Confessedly, "on all hands," it has not been done. Till it is done, the hypothesis is "utterly shattered." That man, or any other species is the product by derivation from distinct species, is sustained by no known fact. And yet this must have occurred, if we all started from a primordial unit, from the primitive "gelatinous speck." It is not, I believe, denied that variations within limits have been produced by selective breeding, but undeniably, by a law universal as nature, there is a reversion to the natural type, when the experience and skill of the breeder has been withdrawn and all left to sex-selection. This is notorious. Mr. Huxley witnessing, the hypothesis fails in the absence of one link, or, if there be one inconsistent fact. The presence of this one fact and the absence of this link, he does not even pretend to deny. The theory is destitute of all verification of experience, and therefore unscientific. But once more comes the voice of the evolutionist: "Of a group of animals having all the characteristics of species originated by selection whether artifical or natural, *nature literally knows nothing*, and until the constitution and course of nature is reversed will never know anything. *In vain* has the attempt been made to *produce fertile hybrids*, and *equally vain* has been the endeavor to establish an *intermediate*

species to fill the *vast gaps* in a series beginning with a primordial germ and ending in the marvellously diversified forms of life as they now exist." Is Mr. Huxley to be believed in these statements? Then what becomes of the Darwinian hypothesis in any of its phases? From the same unit, from the same egg, came the fern and the oak, the microscopic fish and the Greenland whale, the humming bird and the eagle—but how? The theory says by derivation, but fact says, there is no origination of species by derivation. The hypothesis says, by connected causation in an unbroken series, whilst the facts observed say that "breaks practically infinite" lie between all species. But the evolutionary hypothesis of an ascensive development requires absolutely the existence "of groups," of which "nature knows nothing."

But the exuberant scientific imagination upon nebulous wings flecked with star-dust and scintillant with fire-mist, sailing away "into the infinite azure of the past"—into the illimitable spaces of "the primitive nebulosity"—assures us, that "without any doubt a long series of extinct worms were our direct ancestors;" and from these we are forced to conclude, that by the integration of infinitesimals came the Bacons, the Burkes, the Miltons, the Shakespeares, and all the long line of mighty souls that have adorned and have filled the earth with wisdom and beauty, rearing stateliest structures

> "With pyramids and towers
> From diamond quarries hewn and rocks of gold."

In the largeness of its assumptions, the unsupportedness of its guesses, and in its insolent pretentiousness the hypothesis in question is without a parallel.

PERSISTENCE OF TYPES.

Let us keep clearly before us the fundamental requirement of evolution. It assumes that all the forms of animal and vegetable life, including man himself, have been successively and gradually developed from the earliest and simplest organisms. It assumes a series of forms graduating insensibly from some ape-like creature up to man as he now exists. It assumes that this has been done by unbroken causal connection, and that there have been *no breaks* in the continuity of the series. These assumptions are all necessarily involved in the evolution hypothesis. Are they true? Mr. Huxley declares that the doctrine *postulates* the supposition that there is an *intrinsic necessity* on the part of animal forms which have come into existence, to undergo *continual modifications.*

In his second lecture on "Evolution," delivered in New York, he makes this statement: "If the doctrine of evolution be true, it follows that, however diverse the different groups of animals and plants may be, *they must all, at some time or other, have been connected by gradational forms;* so that from the *highest animals,* whatever they may be, down to *the lowest speck of protoplasmic matter* in which life can be manifested, *a series of gradations, leading from one end of the series to the other, either exists or has existed.* Undoubtedly this is a *necessary postulate* of the doctrine of evolution."

So Mr. Huxley. That there exists, or has existed, a series of gradational forms in unbroken continuity, connecting the "lowest speck of protoplasmic matter" with the "highest animals," is absolutely destitute of any proper

or scientific proof. Huxley makes the truthfulness of the hypothesis depend upon the existence of an unbroken chain of *gradational forms*. We will directly see that this supposition is sustained by no competent evidence. He admits the law of the persistence of types; and this is fatal to the theory. He further says, that the theory of evolution claims "that the existing state of things is the *last term* of a long series of states which, when traced back, would be found to show *no interruption and no breach in the continuity of natural causation*."

Note well this last statement, before reading the testimony now to be offered from the highest possible scientific authority: "In the *continuity* of natural causation" he assumes that there is "*no* interruption and *no* breach." We mean to show that there are countless unbridged and bridgeless gaps and breaks in the assumed series. We make a witness of Mr. Huxley on the point in question. In referring to Cuvier's criticism upon the doctrine of Lamarck, he employs these words: "Cuvier endeavors to test the hypothesis that animals have undergone gradual and progressive modifications of structure, by comparing the skeletons and such other parts of the mummies as were in a fitting state of preservation, with corresponding parts of the representatives of the same species now living in Egypt. He arrived at the conclusion that *no appreciable change had taken place* in the course of a considerable lapse of time, and the justice of his conclusion is not disputed." He also states that the monuments which are co-eval with the mummies testify as strongly to the *absence of changes* in the physical geography and the general condition of the land of Egypt for the time in question, as the monuments

do to the *unvarying* characters of the living population. Now for the admission: "*No form* of the hypothesis of evolution which assumes that animals undergo a constant and necessary progressive change *can be tenable*, if it can be proved that animals have endured without undergoing any demonstrable change of structure for so long a period as four thousand years."

Cuvier's conclusion "is not disputed," that no structural changes actually took place during the time designated; and Mr. Huxley attempts to save his theory by an unless—unless four thousand years is too short a time for the production of a change sufficiently great to be detected. Even a period of thirty thousand years shows no appreciable change in animal structure. In his discussion of the "Evidence of Evolution," Huxley still bears testimony: "The evidence is still stronger for the *duration* of certain types; as we work our way through the great series of the tertiary formations, *many species* of animals are found *identical with those now living*. We also find in the Cretaceous epoch animal remains which the *closest scrutiny* can not show to be in *any important* respect *different* from *now living* species. Hence it must be admitted that certain existing species show *no distinct sign of modification or transformation, in the course of a lapse of time as great as that which carries us back to the Cretaceous period;* and which, whatever its absolute measure, is certainly *vastly greater* than thirty thousand years. In the chalk is found a fish belonging to the *highest and most differentiated* group of osseous fishes, and its representatives are *to-day* in the Pacific and Atlantic Oceans." In view of these facts, what becomes of the asserted "intrinsic necessity in animals to undergo

continual modifications," so very necessary to any form of evolution?

Still further our deponent. At the *very bottom* of the Silurian series, in beds which are referred by some authorities to the Cambrian formation, where *signs of life begin to fail us*, and *even there* among the few and scanty animal remains which "are discoverable we find species of Molluscs which are so closely allied to existing forms that at one time they were grouped under the same generic name." And again, of the Mesozoic epoch and of the whole of the great Mesozoic rocks, that they "present *no such modifications* as can safely be considered as evidence of *progressive* modification."

The theory is as baseless as a dream in the absence of "progressive modification," for this it requires as its fundamental postulate—and our author's facts are against any such change. These facts, Mr. H. squarely declares, are "fatal" to the hypothesis of evolution "in any form." It is not only claimed that there is a progressive modification, a series of gradations, leading from the first to the last term of the series, but that this gradation of forms shall have "*no break in its continuity.*" Let us return to some facts furnished us by Mr. Huxley, and taking, as he does, the Permian Lizards, or latest Palæozoic epoch, and counting the lapse of time between the Permian and the present age, the difference between these and the lizards of the present is "insignificant." But another very remarkable fact stated by him is, that in the whole mass of formation beneath the Permian, "*no trace of lizards, nor of any true reptile, is found.*" Where the ancestral lizard? Where "the *unbroken* continuity of natural causation"? What were the steps in the "pro-

gressive modifications" from *no* lizard to the Permian lizard identical with existing forms? "No interruption and no break!" More facts from Mr. Huxley in his paper on "Evolution": "We know of no animal now living which *in any sense is intermediate* between the mammal and the bird, or between the bird and the reptile, but, on the contrary, there are many very distinct anatomical peculiarities, well-defined marks, by which the mammal is separated from the bird, and the bird from the reptile." Of crocodiles, lizards, snakes and tortoises, there is no connecting link. "They are separated by *absolute breaks*," says our witness. With this admission of Mr. Huxley before you, do not fail to remember "an unbroken series," "a continuity with no breaks," "uninterrupted causal connection," from the microscopic speck to the highest animal, is a neccessary demand of the hypothesis. He grants that if this state of things "had always existed, it would be fatal to the doctrine." That this state of things *has* always existed, he gives ample proof. The birds, for instance, of the tertiary rocks, retain the same essential characteristics as the birds of the present day. That is, "the tertiary birds come within the definition of the class constituted by living birds, and *as much separated from reptiles as existing birds are.*" Nature yields no satisfactory evidence of the production of species "by progressive modifications." The breaks between species, as between birds and reptiles, "are absolute." In a paper on "Geological Contemporaneity and Persistence of Types," Mr. Huxley states facts wholly at war with the hypothesis of development without breaks by successive gradations. For instance: "The *whole lapse* of geological time has as yet yielded

not *a single new ordinal* type of vegetable life. *No fossil* animal is so *distinct* from those *now living* as to require to be arranged in a *separate class* from those which contain existing forms." What becomes, in the light of these facts, of the endless jargon about "cosmical changes," "integrations" and "differentiations"? The paper continues: "Among the Protozoa (the lowest form of life) is certainly known *no extinct order*, none among the molluscs." "Among the vertebrates there is *no ordinally distinct fossil fish*—they can be identified with and placed in orders existing at the present day." "The vast number of Ganoid fossil fish are referred to the same sub-ordinal group as existing types. The crocodile of the early part of the Mesozoic epoch is represented by species identical in the essential characters of their organization with those very remote forms." Then follows a vast number of examples which he says might be indefinitely multiplied; and of those cited, he says: "Surely, they are sufficient to prove that the only safe and unquestionable testimony we can procure, that is positive evidence, fails to demonstrate *any sort of progressive modification toward a less embryonic or less generalized types*, in a great many *groups* of animals of *long-continued* geological existence." After an elaborate and precise discussion of the Protozoa, Cœlenterata, Annulosa, and vertebrates, he concludes that it is inconceivable that any theory of progressive development can stand, for the numerous orders and families cited "afford no trace of such process." "The *insignificant amount of modification* which can be demonstrated to have taken place in any one group of animals or plants, *is quite in-*

compatible with the hypothesis that all living forms are the result of a necessary process of progressive development."

We have already been told by this same very justly distinguished scholar, "that if the theory fails to explain *any one* of the phenomena for which it professes to account, it is so far weak and to be suspected, and if inconsistent with any one phenomenon, to be *rejected.*" It is not only inconsistent with *one*, but indubitably with scores of the known facts of organic life, and is therefore to be "rejected." Having made an induction of the above facts, let us hear his verdict: "What, then, does an impartial survey of the *positively ascertained truths* of Palæontology testify in relation to the common doctrine of progressive modification, which supposes that modification to have taken place by a *necessary progress* from more to less embryonic forms, from more to less generalized types within the limits of the period represented by the fossiliferous rocks? It *negatives* those doctrines; for it either shows *no evidence* of such modification, or demonstrates it to have been *very slight.* In the present condition of knowledge and of our methods, *one verdict*, not *proven and not provable*, must be recorded against *all* the grand hypotheses of the palæontologist respecting the *general succession* of life on the globe." If Huxley's statements be true, the Darwinian hypothesis of "descent with modifications," and, indeed, every other form of evolution, has received its final and fatal *coup de grace.* This Mr. Huxley concedes in the words that follow: "It is perfectly clear that if our palæontological collections are to be taken, even *approximately*, as an adequate representation of all the forms of animals and plants that have ever lived; and if the record furnished by the known series

of beds of stratified rocks cover the whole series of events which the history of life on the globe presents, such a fact contravenes the hypothesis of evolution. But when we look upon living nature as it is, we find a *totally different* state of things. We find that animals and plants fall into groups, the different members of which are pretty closely allied together, but which are *separated* by definite larger or smaller *breaks* from *other* groups. In other words, *no intermediate forms which bridge over these gaps or intervals, are at present to be met with.*"

In the beginning of this section of our argument, we quoted Mr. Huxley as saying that the different groups of animals and plants "must all, at some time or other, have been *connected* by gradational forms;" and yet he announces, as the result of his investigations, the total absence of connecting "intermediate forms."

Prof. Agassiz testifies on this wise: "Its (the theory of transmutation) doctrines, in fact, *contradict* what the animal forms buried in the rocky strata of our earth *tell* us of their own *introduction* and *succession* upon the surface of the globe. Let us look now at the *earliest* vertebrates as known and recorded in geological surveys. They should, of course, *if there is any truth* in the transmutation theory, correspond with the *lowest in rank* or standing. What, then, are the *earliest* known vertebrates? They are Selachians (sharks, and their allies), *the highest of* (*all living*) *fishes, structurally speaking.*" He closes his paper with these weighty words, doubly so coming from so distinguished a source: "There is *no evidence* of a *direct* descent of *later* from *earlier* species in the *geological* succession of animals." This persistence

and immutability of type so absolutely established, contradicts the Darwinian hypothesis.

Mr. Grant Allen, having attempted to apply in detail the theory of evolution to plants and animals, as a special work, closes a series of papers with this conclusion: "The *real fact* is, that by far the *greatest number* of plants and animals are *degraded* types, products of *retrogression* rather than *upward* development." But the "upward development" from "the lower to the higher," from "the simple to the complex, through successive differentiations," "is that in which evolution consists!"

In his wonderful essay on "Classification and Methods of Geological Study," Prof. Agassiz, whom "the great nurse, Nature," taught to read what was still unread in the "Manuscripts of God,"

> "And sing to him day and night
> The rhymes of the universe,"

tells us that "all the natural divisions in the animal kingdom are primarily distinct, founded upon different categories of character, and all exist in the same way as categories of thought, embodied in individual living forms. BRANCHES are founded upon different plans of structure, and from that reason have embraced from the beginning representatives which could have no *community of origin.* CLASSES are founded on different modes of execution of those plans, and therefore they also embrace representatives which could have no community of origin. ORDERS represent the different degrees of complication in the modes of execution of each class, and therefore embrace representatives which could not have a community of origin any more than the members

of different classes or branches. FAMILIES are founded on different patterns of form, with similarity of internal structure, and embrace representatives equally independent in their origin. GENERA are founded on peculiarities in the minute details of structures, embracing representatives which, from the very nature of their peculiarities, could have no community of origin. And finally, SPECIES are based upon relations and proportions that *exclude as much as all the preceding distinctions, the idea of a common descent.*" This great man, all but peerless in this field of inquiry, declares that branches, classes, orders, families, genera and species, possess such "peculiarities" that they alike and necessarily "exclude all idea of a *common* origin;" and if this be true, again, any form of evolution is impossible, for its fundamental idea is a common descent from a primordial unit. Go where we may, we find this much-talked-about nature's great progression in unbroken continuity from lower to higher forms, is unsustained by the facts of nature. In another field, the distinguished botanist, Prof. Caruthers, Thomson Science Lecturer, Aberdeen, testifies: "The whole evidence supplied by fossil plants is, then, *opposed* to the hypothesis of genetic evolution; and especially the *sudden* and *simultaneous* appearance of the *most highly* organized plants at particular stages in the past history of the globe, and the *entire absence* among fossil plants of *any forms intermediate* between existing classes and families. *The facts of palæontological botany are opposed to evolution.* Ferns, equisetums and lycopods appear as far back as the Old Red Sandstone (Devonian), not in *simple* or *more generalized*, but in more *complex*, structures than their *living* representatives. The *earliest*

known conifers were well developed trees with woody structure, and fruits as highly differentiated as those of their living representatives." This is something very different from Mr. Spencer's definition "from the simple to the complex;" here we have the complex and the "highly organized" first.

So much for botanical palæontology. Now, from still another field. Pictet, as quoted by Principal Dawson, says that "there were ninety-eight species of mammals in the Post-glacial period inhabiting Europe. Of these fifty-seven still exist *unchanged;* the remainder have disappeared. And that these remaining species, though forced to move into widely separated regions, and subject to varied conditions, *not one* of them can be shown to have been *modified* into *new* forms. Fifty-seven lines of *parallel descent* in Europe have run along with man from the Post-glacial period, "*without change* or *material* modification." Once more, what becomes of Darwin's Origin of Species through "descent with modifications"? Instead of converging lines to our common ancestor, the "sea-squirt," from the Post-glacial period, we have rigidly parallel lines, in despite of changed environment.

Principal Dawson, having examined two hundred species of molluscs existing in a sub-fossil state in the Post-pliocene clays of Canada, declares it to be his conclusion that they are "absolutely unchanged." And again: "We have an *absolute refusal* on the part of all these animals, to admit that they are derived from or have tended to sport into *new species.*"

Says Mr. Tyndall: "Without verification, a theoretic conception is a mere figment of the intellect." What

better than an intellectual "figment" is evolution—who has ever verified the hypothesis by experimental proof? Ask for facts, and they ask you to prolong your vision into some measureless gulf of unrecorded time—into nebulous spaces beyond the limits of experimental knowledge. And we are called upon to bow at the name of this shadowy fetich, and relegate the name of God to the limbo of ghosts and dead superstitions. With Geo. Rawlinson, we may say of these gentlemen: "Conjecture is found to be more amusing than induction, and an ingenious hypothesis to be more attractive than a proved law."

CIVILIZATION AND RELIGION.

This hypothesis is also supposed to account for the growth of civilization and for the origin and development of religions. Sir John Lubbock claims that man had his beginning in "utter barbarism," and others, like Comte, that his religion began in Fetichism, and developed through Polytheism into Monotheism, then into something styled Positivism. That there have been growths, developments, successive movements to higher planes, is not denied, but that these are the product of necessary and intrinsic forces in human nature is denied. These growths are not spontaneous, but the result of the introduction of forces external to the race. I do not believe that there is a shred of historical or monumental evidence competent to establish the doctrine asserted by Sir John Lubbock. I do not believe that there is a vestige of real testimony to show that Polytheism was ever the source of Monotheism. I do not hesitate to affirm that the *remotest* men of whom we have *any posi-*

tive and *certain knowledge*, the men of the most ancient monuments and records, were not savages, nor were they Polytheists, but believers in One Supreme Being. There has been in the whole history of the race, beside the law of growth, a tendency to degradation. This you find in the earliest civilizations known to us. The vast empires of the East, with their wonderful cultures, are but memories of the mighty past. The Chaldean, golden and wonderful, and the splendor of the Assyrian, leave no relic of their greatness. Egypt, once the seat of ancient learning, has been desolate for centuries. Her tombs and temples, her fluted columns and carved capitals, surpassing in majesty, and almost equalling the grace and beauty of Greek art, marred and dislimned, remain alone to tell the story of her greatness and power. Says one: "The vast fabric of Egyptian wisdom, its deep theologies, its mysterious symbolism, its majestic art, its wonderful science, remain as the mummies remain, and as its tombs remain, an enigma exciting and baffling our curiosity, but adding nothing to our real life;" and here we have the Duke of Argyle's development in a "wrong direction." Of Greek and Roman fame, civilization, art, and letters, only fragments have outlived the waste of centuries. George Rawlinson tells us of the Yeddas, or Weddas, of Ceylon, a race descended from a highly-cultured people, the Sanskrit, or Aryans, who conquered India. From this highly-cultured state they degenerated into the grossest and extremest degradation; and he says: "It is difficult to conceive of a degradation which could be more complete. The Weddas are savages of a type than which it is scarcely possible to conceive of anything more debased. Their language is

limited to some few hundred vocables; they can not count beyond two or three; they have, of course, no idea of letters; they are said to have no idea of God, and scarcely any memory. They with difficulty obtain a subsistence by means of the bow, and are continually dwindling, and threaten to become extinct." And yet in the face of multiplied instances of this character, Sir John Lubbock, in his eagerness to maintain a theory, denies that there is evidence of degradation in the history of the race. And yet himself says of the early people of America, that they furnish evidence of *retro-gradation*. "There are abundant remains of very ancient American civilization, which was marked by construction of great public works, and by the development of an agriculture founded on the maize, which is a cereal indigenous to the continent of America. This civilization was subsequently lost, and there succeeded a period in which man relapsed into partial barbarism." And then he exclaims: "What fatal cause destroyed this earlier civilization? How were the populous nations which once inhabited the rich American valleys reduced to the poor tribes of savages whom the Europeans found there?" Here is a conceded development in a wrong direction, a retro-gradation from a highly-cultured state into savagery and barbarism—what, then, becomes of this necessary law of an *ascensive* development? The whole tract of history is covered with the shattered *debris* of fallen systems and decayed civilizations. Prescott, speaking of the Palenque civilization, says it was co-eval with the architecture of Egypt and Hindostan, and calls it a lost civilization, and that its very language is dead, and that "their children are unable to

read the noble productions of their fathers." He claims that this was the cradle of civilization—thence to China, and thence to Europe. The founders of this life, old as Egyptian art, or Chinese learning, have disappeared, and their language with them—these builders of cities and temples leave to aftertimes only darkened and nameless ruins. Bearing upon this general law of *retro-gradation*, I quote the following eloquent passage from Sismondi: "Those vast regions where Islamism rules, or has ruled, are dead to all the sciences. Those rich fields of fez and morocco, made illustrious through five centuries by so many academies, so many universities, so many libraries, are nothing more than deserts of burning sands, where tyrants dispute with tigers. All the laughing and fruitful coast of Mauritania, where commerce, arts, agriculture, were raised to the highest prosperity, are at present mere retreats for pirates, who spread terror, and resign their toils for abominable indulgences, as soon as the plague returns every year to make victims of them, and avenge offended humanity. Bagdad, formerly the seat of luxury, of power, of knowledge, is in ruins. The far-famed universities of Cufa and Bassora are closed forever. That immense literary wealth of the Arabians, which we have only had a glimpse of, exists no more in any region where Arabians or Mussulmans govern. We are no longer to seek there for the fame of their great men or their writings. Whatever has been preserved is entirely in the hands of their enemies, in the convents of monks, or libraries of European princes. Yet these extensive countries have never been conquered; it is no stranger that has plundered them of their riches; that has annihilated their populations; that

has destroyed their laws, their manners and their national spirit. The poison has sprung from themselves; it has risen indigenously, and has destroyed everything."

This is the story of man. In these old civilizations there were temples and monuments, splendid cities, vast tombs, and noble architecture; but where are the races that founded them? Who can tell? For an account of these civilizations in their beginnings—of the roots of the antique life of Egypt, or Persia, or China, or India, or of the Aztec—we appeal to historical records in vain. The Indian records, says Cousin, are "dateless," without even a "relative date." Buddhism appeared five or six hundred years before our era, Brahmanism, many centuries before, having yielded to an inferior and degraded form of life. Of the marvelous antiquity of Egyptian culture, Renan exclaims, with French ardor: "When we think of this civilization—that it has no *known infancy;* that this art, of which there remain innumerable monuments, had *no archaic* period; that the Cheops and Cephron is in a sense superior to all that followed, *on est pris de vertige.*" In all this there are two evident facts—that the man of this remote antiquity was not savage, but civilized; and that there has been a settled law of downward development. In the face of these manifest facts, the theory of Lubbock is a manifest absurdity, and the general law of evolution again without a basis.

This theory is supposed to account, not only for the origin of all things living, for literature and civilization, but also for religions and Gods. Here, as elsewhere, we find the claimed law of *necessary* upward development by virture of a force *intrinsic* in the nature of man, to be false. Max Müller, who has brought great learning and

vast mental gifts to these questions, says: "If there is one thing which a comparative study of religions places in the clearest light, it is the *inevitable decay* to which every religion is exposed. Whenever we can trace back a religion to its *first beginnings*, we find it free from *many blemishes* that effected it in its *later stages*." Thus we have at least, beside a law of progressive development, a law of inevitable decay—the better giving place to the worse. In regard to this upward growth without breaks, as it is claimed, from the most debased savagery, nay, even from an ape-like ancestor, up to the purest theistic conceptions and noblest worships, a greater than Müller expresses a condemnation by the assertion of an opposite tendency. Paul, who has impressed himself on the world's thought as no other man, and whose vast knowledge and profound insight in regard to these great problems is undoubted, asserts the gradual *departure* of the whole Gentile world from an original and pure theistic knowledge, and its fall into the very brutishnesss of moral degradation, into the depths of a "sated lust that made of earth a hell." It is a clearly marked case of *de*censive, and not ascensive, development. I raise no question here as to how they acquired the knowledge of God, beyond Paul's simple statement, They knew Him, His power, His eternity and Godhead. through the manifestation of his creative energy; by His limitless power over the elements of the world, and His providential supervision over all creatures. In the visible they recognized Him that is invisible, and saw and clearly understood His eternal power and Godhead "by the things that are made." This knowledge was primitive and original. But they did not retain the

truth; they drifted away into the most degraded worship, and into morals unspeakably foul. They *knew* God, but glorified Him not as God. Their imaginations became vain, their minds darkened, and their hearts hardened. They *changed* the glory of the incorruptible God into an image made like corruptible man. They changed the truth of God into a *lie*, and lived and served the *creature* more than the Creator. In this Paul anticipates the modern agnostic, who places humanity as a Fetich upon the throne of God. Is this gradual defection *as a law*, from the true conception of God; from purity in worship; from moral and religious obligations, stated by Paul as true of the Gentile world, verified by the facts of history? If so verified, it is "fatal" to the evolution hypothesis.

DETAILED CASES OF VERIFICATION.

Max Müller, Rawlinson and Renan agree in deriving all peoples from two great stocks. The whole history of the civilized world has hitherto been acted by two races only, the Semitic and the Aryan. Renan, in his history of the Semitic languages, declares these to be the "two great noble races, superior to all others, and to which all civilizations are due." With these they place the Turanians, of doubtful origin, and other "abnormal types," as Cushites, Egyptians, and Chinese, and others, says Rawlinson, "equally incapable of classification, or, at any rate, not yet classified." I wish to examine some of the race histories in reference to the question involved in this discussion. The theory of evolution requires us to assume that the *primitive* man was a *savage*. The first *known* men were *not* savages. The hypothesis re-

quires us to assume that the primitive man was a Polytheist, or worse. I do not hesitate to declare that these assumptions are destitute of any properly accredited historical evidence. Their only basis is vague and shallow guesses.

Egypt.

Let us take this country first, as perhaps the most ancient. Abraham, 2,000 years B. C., found cities, and government, art, architecture and agriculture—the marks of a highly-developed State. Herodotus, 500 years B. C., found monuments, and tombs, and temples, gray from antiquity. Its civilization, it is claimed, illuminated the world for 5,000 years. "It had no *known* infancy" —its art no "archaic period;" its monuments antedating all written records for a period of 3,000 years. And yet it had great cities, vast pyramids, wonderful tombs, pillar and shaft of majestic and massive sculptures, gorgeous temples with "long-drawn aisles and fretted vaults." The *earliest* man of the *earliest* monuments, the man of whom we have *certain* knowledge, had a literature, laws, astronomy, mathematics, medicine, agriculture, architecture and art, and behind this Egyptian what *evidence* have we of the existence of Lubbock's primitive savage? We have the alternative of the acceptance of such unverified hypotheses, or be subjected to to the amiable contempt of the self-assumed leaders of "advanced thought." He only is recognized as a friend of science, who accepts an ape, with pointed ears and a long toe, as the father of *Homo Sapiens.*

But more than all this, the Egyptians had a religion, and were of all men the most religious, if we are to believe

Herodotus. He held the doctrine of the divine unity, "I am Tum—One being," which Lepsius translates: "*Ich bin Tum; ein wesen; Ich eines bin*" (I am Tum; one nature; I am One), which he says recalls the New Testament words: '*Εγὼ καὶ ὁ πατὴρ ἕν ἐσμεν*—I and the Father, we are One. That is, God is One—the Father of all—the Creator of the world. So Egypt believed in a pure spirit; perfect in every respect; all-wise, almighty, infinitely and supremely good. This great doctrine, by gradual degradations, more and more environed by accumulated legends, became lost in superstitious follies and grossly debased practices.

Renouf, in the Hibbert Lectures, as quoted by the Duke of Argyle, says the Polytheism of Egypt is being traced and tracked through the many and easy paths which lead to the fashioning of *many* gods out of the *attributes of One*. He uses these words: "It is incontestibly true that the sublime portions of the Egyptian religion are *not* the comparatively *later* result of a *process of development* or elimination from the grosser. The *sublimest* portions are *demonstrably ancient*, and the *last stage* of the Egyptian religion, that known to the Greek and Roman writers, was *by far the grossest and most corrupt*." Here we have the primitive *original* unity of God, and the law of degeneracy—they changed incorruptible God into the image of a creature, as Paul has affirmed of all the non-Semitic world. Cudworth, as quoted by Rawlinson, affirms that the Egyptians themselves also, notwithstanding their multifarious polytheism and idolatry, had an acknowledgment among them of "One Supreme *Numen*."

Says Wilkinson (in his "Ancient Egypt"), "The

priests who were initiated into, and who understood the mysteries of, their religion, believed on *One Deity* alone." With this fully agrees the conclusion of Lenourmant, in his manual of Eastern Antiquity: "The primary doctrine of the esoteric religion (of the Egyptians) undoubtedly was the *real essential unity* of the *Divine Nature*." The sacred texts taught that there was a single Being, the sole producer of all things, both in heaven and earth, Himself not produced by any—the only true and living God, self-originated, who exists from the beginning, who has made all things, but has not Himself been made. So testifies Rawlinson, who also in the same connection asserts that Monotheism was "not gradually educed by reason out of a primitive Polytheism." At all events, this much is certain, that the man of an age of "no known infancy" was neither savage nor Polytheist. After an earnest, learned and careful discussion of the religion of the Ancient Egyptians, he declares that "Below the popular mythology there lay concealed from general view, but open to the educated classes, a theological system *which was not far removed from pure natural theology*. The *real essential unity* of the divine nature was taught and insisted on." But airily speculative gentlemen tell us of a man of whom they know nothing, and can in the nature of the case know nothing, who was a savage with countless gods, from whom by some intrinsic force has sprung the highest type of civilized men. Mr. Rawlinson once more: "*No educated Egyptian priest certainly, probably no educated layman, conceived of the popular gods as really separate* and *distinct beings. All knew there was one God.*"

China.

The great antiquity of the Chinese civilization is nowhere disputed. Doubtless many absurd claims have been made in regard to the remoteness of its antiquity, but beyond dispute it is very great. Herodotus, B. C. 450 years, traveled in Egypt, and found monuments, even then gray with antiquity, and in them specimens of Chinese porcelain, similar to those made to-day, and carried into Egypt by kings contemporaneous with Moses. At least 2,000 years B. C. many mark the beginning of Chinese history and civilization. While many doubts darken the Chinese religion and life, many fundamental features have been disclosed by patient investigation. Latest competent historians seem to be convinced that "even Confucius, who endeavored to say as little as possible on religious subjects, was a Theist; and not only so, but a Monotheist, a believer in One Supreme God." We are told that prior to Confucius the Monotheistic conception was decidedly more marked and open. Prof. Legge ("Life of Confucius") says: "In the She-King and the Shu-King (or Book of History), Te, or Shang Te, appears as a personal being, ruling in heaven and on earth, the author of man's moral nature, the governor among the nations, by whom kings reign and princes decide justice, the rewarder of the good, the punisher of the bad." The Book of History required each king to make offerings to that "High Imperial One, the Supreme Ruler, most honorable and without compare." Jas. F. Clarke testifies that in the "She-King a personal God is addressed. The *oldest* books recognize a Divine person. They teach that there is ONE SUPREME BEING, who is

omnipresent, who sees all things, and has intelligence that nothing can escape."

China retrograded from the pronounced Monotheism of the Shu-King to the negative indifferentism of Confucius, and thence to the materialism and general skepticism of to-day.

Canon Rawlinson, having carefully investigated the whole matter, says: "It is thus evident that even in this outlying and remote section of the human race, so little brought into contact with others, there was an *early* Monotheism which was of a pure and decided character, but which *gradually faded away*, becoming first the negative and colorless theism of Confucius, and then sinking into oblivion before the attraction of spirit worship, ancestral and natural." In the face of facts like these, the hypothesis that Monotheism is evolved out of Polytheism, is simply incredible. We have Monotheism *first*, then retro-gradation, through many gods to absolute Atheism, modernly known as Agnosticism. A philosophy of the absolute degenerated into a system of necromancy, as Clarke fitly expresses it. The truth is, that history *knows* no case of the evolution of Monotheism out of polytheism—if there be such a *known* case, who can put his finger on it? The order, in fact, is just the reverse of the demands of the evolution hypothesis: the universal tendency has been to create "many gods out of the attributes of one." "Man did not invent Monotheism," testifies Renan; how then did it come? Not by evolution, but by revelation; and this alone accounts for it as an original theistic conception.

India.

It is claimed by Max Müller, in his "What Can India Teach Us?" that the oldest civilization is that of India; that the oldest records of the earth are the Vedic hymns; the oldest philosophy, that found in the ancient religion of India. The religious ideas of this very remarkable and ancient people are found in the Vedas, a collection of hymns carrying us back to a period many centuries B. C. In regard to the antiquity of these hymns, our learned professor asserts that "the Vedas may be called primitive, because there is no literary document more primitive than it." "Older than any other literary document." "We mean by primitive, the *earliest* state of man of which, from the nature of the case, we can hope to gain any knowledge." "Articulate voices reaching us from a distance, of which we never heard before the faintest whisper." "The Vedic religion is primitive, and, taken as a whole, more primitive than anything else that we are likely to recover in the whole history of the race." He further says that we must modify our conception of the *primitive* savage, as we study this great people. In what state do we find them? "Not like Papuas or Bushmen, with arboraceous habits and half-animal clicks; not as worshiping stocks and stones, or believing in fetishes, as, according to the inner consciousness of Comte, they ought to have done, but rather, I must confess, as beings whom we can understand, with whom, to a certain extent, we can sympathize, and to whom, in the historical progress of the human intellect, we may assign a place not very far behind the ancient Jews and Greeks." That there was

any gradual progression from "utter barbarism" up to this splendid intellectual and civilized state, is absolutely destitute of proof. Their *first* was their *highest* state. The theistic conception of the Vedas, while apparently Polytheistic, is in fact Monotheistic. Behind all their diversity lies a clear and distinct conception of the unity of the divine nature. "There is but one God—no second;" and this, says Clarke ("Ten Great Religions"), is the sum of the Indian philosophy. This is the Heaven-Father of the Vedic hymns, which Max Müller says contain the oldest poem, the oldest prayer of mankind. "I am firmly convinced," he continues, "that this prayer was uttered, that this name was given to the unknown God *before* Sanskrit was Sanskrit and Greek was Greek." Before Sanskrit was Sanskrit and Greek was Greek, at a period from beyond which no whisper has reached the human race, they recognized and worshiped one Supreme Being. At what period of primitive history do we find the authenticated Polytheistic savage? Rawlinson testifies thus: "Latent in the Vedas there is found occasional *real* Monotheism. Here and there breaks forth a real consciousness that *all* the deities are but *different names of one and the same God-head.* Among all their divinities, Indra and Agni were chief. But behind this incipient Polytheism lurks the *original* Monotheism; "for each of these gods, in turn, becomes the Supreme Being." With this agrees Colebrooke, who says that the ancient Hindoo recognizes "but one God." The Rig-Veda speaks of that "One" which the wise call "many names," and that "He is God above all gods."

Of this hymn, Müller says, omitting one word, Varuna, it would not disturb us in a Christian liturgy;

and of another, that Indra is conceived of as the Supreme Being; and still of another hymn, "that it contains an assertion of the unity of the divine nature which could hardly be exceeded in strength *by any expression of the Old Testament.*" "There is but one Being, no second, is the uncompromising creed of true Brahmanism." This lofty theism, this noble morality, degenerated into a barren ceremonialism, into the apathetic fatalism that has prisoned the energies of this people for thirty centuries. Original culture—original Monotheism—the law of downward development again triumphant! And again the evolution hypothesis fails of "unbroken *ascensive* development."

Semitic.

Little needs be said in regard to the greatest of all the Semitic race—the Jewish people—who have done more to form the civilization of the world than all other peoples. Their *original* Theistic conception was a pure Monotheism. So marked is this, that Renan declares that they were possessed of a "Monotheistic instinct," and peculiar to them. With this original Monotheism, we find in the earliest Jewish records, as in the book of Job, the elements of a high order of civilization. They were agriculturists, builders of cities, makers of harps, and organs, artificers in brass and iron. They had poetry, as in the book alluded to, unsurpassed by any succeeding age, philosophy and morals. Of the much-talked-of stone and bone age, or of a period of primeval barbarism, there is no proof whatever. There is no known fact to show that they gradually grew out of "utter barbarism" by insensible gradations into the state indicated by their

oldest records. But so far were they from possessing a "Monotheistic instinct," or what Max Müller calls "a primitive intuition of God," that their whole history is marked by retro-gradations from, and recoils to primitive and original truths. This aberration from a pure Monotheistic idea is witnessed in the conquest of Canaan, in their entrance into a national existence, in the disruption of the kingdom under Solomon's son, in the Babylonish captivity—and until the whole structure of Judaism was degraded into a debauched Rabbinism. Of the Phœnicians, also of the Semitic stock, Rawlinson, on the authority of Renan, affirms that the Phœnician religious terminologies are, one and all, protests against Polytheism, and point to a time when the nation had a single Supreme Being, and that the many divine titles were "mere epithets of the one eternal and divine Person who was felt to rule the universe."

Prof. Müller remarks that when we ascend to the *most distant heights* of Greek history, the idea of God as the Supreme Being stands *before* us "*as a simple fact.*" Martin Haug, pronounced by Rawlinson the most competent authority, declares that the metric hymns of the Zend-Avesta, the most archaic of the Zoroastrian records, contain no traces of Dualism, and are Monotheistic, and that "the conception of Ormazd is perfectly identical with the notion of Jehovah which we find in the books of the Old Testament." He also states that the Hyksos, or "Shepherd Kings," of the Egyptians, a probable Hamitic race, 2,000 years B. C., avowed "a pure Monotheism." Its formula was not, "There is a *chief* God," but there is "One only God, whom men ought to worship." All these facts show that Monotheism was a *primitive,*

and not a *derived* Theistic conception. Against these facts nothing can be opposed, except the juggling tricks of verbal acrobats.

Geo. Rawlinson closes his book on "Ancient Religions," with the words which follow; higher authority can not be cited: "The historic review which has been here made lends *no support* to the theory that there has been a uniform growth and progress of religions from Fetishism to Polytheism, from Polytheism to Monotheism, from Monotheism to Positivism, as maintained by the followers of Comte. In most of them the Monotheistic is *the most prominent at the first*, and gradually becomes *obscured*, and gives away before a Polytheistic corruption. The theory to which the facts on the whole point, is the existence of a primitive religion communicated to man *from without*, whereof Monotheism and expiatory sacrifices were parts, and the *gradual clouding* over of this primitive revelation everywhere, unless it were among the Hebrews. Even among them a worship of Teraphim crept in, together with other corruptions; and the terrors of Sinai were needed to clear away Polytheistic accretions. Elsewhere *degeneration* had free play. The only theory that can account for *all the facts*—for the *unity* as well as the *diversity* of ancient religions—is that of a *primeval revelation*, variously corrupted through the manifold and multiform deterioration of human nature in different races and places." Evolution, as applied to religion, is weighed and found "wanting." The claimed ascensive development here, as elsewhere, is destitute of legitimate evidence—there is a total absence of experimental proof and historical fact. Is degeneration evolution?

RESUME OF OBJECTIONS.

I object to the hypothesis because, while professing to solve the riddles and problems of the universe, it solves and explains almost nothing. It assumes matter, but gives no explanation of its origin. It is no more easy, says Mr. Spencer, to account for the genesis of an atom than a world. It gives no rational account of either. It assumes life, but concedes its inability to account for its transitional phenomena between living and non-living matter; between the vegetable and animal life; between animal and man; between mind and matter; of which last Mr. Tyndall says: "The *passage* from the *physics* of the brain to the corresponding *facts of consciousness, is unthinkable.*" In regard to the development of millions of species from a structureless germ, it leaves us where it finds us. I object, because—

1. It is Atheistic. It refers everything to matter, "that mysterious thing by which all is accomplished." It declares that, matter, force and motion given, "God is an unnecessary hypothesis." It denies any force but that of "secondary causes." Everything is the product of "natural and necessary causes." Nature's great progression is the product of "blind force." Theism is "a perishable hypothesis, born of primeval forms of thought, rather than a permanent doctrine obtained by the employment of scientific methods."—(*Spencer*). "The doctrine of evolution has *once for all* deprived natural theology of the materials of which, until lately, it *subsisted.*"—*Fiske.* God is an hypothesis of the "uninstructed thinkers of former times," and all is to be explained by the revelation of "one set of phenomena to another set,"

and God is therefore a mere figment of the mind.

"I take it to be demonstrable that it is utterly impossible to prove that *anything* whatever may not be the effect of a *material* and *necessary* cause"—so Mr. Huxley. Huxley simply accepts the rigidly logical issue of the hypothesis.

2. Because practically it denies the words of God. It sneers at Biblical statements; it depreciates or denies their authority; proclaims the falsity of the Mosaic records; the story of the creation is the superstition of the semi-barbarous Hebrew, at once the "incubus of the philosopher and the opprobrium of the orthodox." When men become tinctured with this beastly hypothesis, the meaning of the Word begins to be frittered away under some plea of Orientalism, and he who believes its utterance is sneered at as a literalist, and is relegated to the fossiliferous era of "Old Methods." The Bible is no more to the evolutionist than the She-kings and Shu-kings of Confucius. The Bible says that God *created* all things; but these gentlemen know vastly better, namely, that the Universe is the product of "a modification of *inorganic* matter by natural causes"—which are only "secondary." Peter and Paul, John and Jesus, declare that the law was received by Moses on Sinai; but these tell us that Moses never saw Sinai, and the Law was a thousand years, mayhap, after his death.

3. Because it makes the universe aimless, designless, purposeless, the product of chance. Of its *source*, Mr. Tyndall says: "*I dare not call it mind; I refuse even to call it cause.*" "All the different forms of organisms we can conceive as the necessary production of natural selection *working without a purpose.*"—*Haeckel.* All

things are the product of a force working "blindly." —*Huxley.* Mr. Darwin talks beautifully of "beautiful *contrivances,* marvellous *adjustments;*" and these, says Tyndall, are the workings of "blind" force. Natural selection contrives nothing; and that it "adjusts" is absurd. The issue between the Skeptic and the Theist "is only the old one," says Prof. Gray, "long ago argued out, whether organic nature is a result of design or chance." This is the issue between the Evolutionist and the Theist. The Bible everywhere recognizes final causes, and urges them as an evidence of God's eternal power and divinity. The minutest details of structure, the countless and wonderful adjustments of the organic world, are attributed to the creative wisdom and purpose of God.

4. Because it takes away any possible basis of morality, in the exclusion of God from the universe, and by the reduction of man to a bundle of purely physical movements. Matter is consciousness, thought is matter —"matter and force, so far as we can know, are mere names for certain forms of consciousness." Thought, we are told, "is related to the brain, as gall to the liver." Are we morally responsible for our secretions? We are informed by Mr. Mill that morality is "the result of molecular changes in the convolutions of the gray pulp of the brain;" that love and hate are the result, one of a right hand spiral movement, and the other a left hand spiral movement, of the brain's pulp; and that, therefore, man is "an automaton," but a "conscious" one. Mr. Tyndall, with his usual courage, again states a logical and necessary issue of the hypothesis in these words: "Man is a *machine,* worked only

by *natural* and *necessary* forces; therefore an automaton, therefore *irresponsible*, since the robber, the ravisher and the murderer *can not help* robbing, ravishing and murdering." To these gentlemen there is no goodness, no vice; no courage, no cowardice; no nobility, no baseness; no difference between Faustina and a Virgin; between a Caligula and an Antonine; between Lucretia Borgia and Florence Nightingale. The foulness of the villain, the purity of the saint, the deviltries of a Nero or Herod, the nobility of Paul and the self-denial of Jesus, are equally moral with these gentlemen—for they were equally "automata," "irresponsible," "worked by necessary forces," and, therefore, could "not help" doing what each one did. All actions, being the product of "necessary forces," have no more moral quality than an over-ripe apple falling from its parent stem, for they are equally the result of the same law. This is to be the ethics of the future, taking the place of the lofty and beautiful morality of the stainless Nazarene!—this the charming moral reality that awaits us in the golden age, the era of emancipation from Hebrew superstitions and from the poisonous dregs of worn-out theologies. And why not, when the words of Jesus are put upon the same plane as other products of evolution? What then remains but this coming era of diabolism, when every man's crime and villainy, and lust and brutality, are "natural and necessary"—all to be traced to a "diseased viscus"? Has science, indeed, made all her "starry flights," only to waft us back the "message of despair"?

Mr. Huxley ("Evolution," p. 9) lays down this law of investigation: "Scientific men get an awkward habit —no, I will not call it that, for it is a valuable habit—

of believing *nothing* unless there is evidence for it; and they have a way of looking upon belief which is not based upon evidence, not only as illogical, but *immoral.*" With the application of such a test, and in the face of the following facts, what real basis has any form of evolution? It is not only "illogical," but "immoral," not being "based upon evidence."

1. No fact proves spontaneous generation, yet it is a necessary postulate of the hypothesis.

2. No fact proves a single transmutation of species; but evolution, starting with a structureless germ, with millions of intermediate species, requires it.

3. No fact proves the origin of a *single* species by modifications, and millions are to be accounted for.

4. No fact proves that variations have ever crossed the boundary lines of species by natural selection. Principal Dawson says: "*No* case is *known* to human *experience;*" and that "species are *unchangeable* units to science."

5. No fact proves that man came from an ape-like ancestor—"the breaks are practically infinite."

6. The known facts of science do *not establish* a *necessary* and *uniform* law of ascent by an *unbroken series of gradational forms.*" Yet Mr. Huxley calls this a "necessary postulate of evolution," and concedes "absolute breaks" in the chain. Mr. Wallace states that the appearance of perfectly developed insects in the Devonian was not gradual, but "sudden." The amphibia appear in perfect and completely organized forms in some parts of the palæozoic series; and he also admits "the appearance of *whole groups* of complex and highly

specialized forms in some of the *earliest* rocks, not by "infinitesimal gradations," but "suddenly."

7. The facts do not establish a necessary and uniform law of cosmical changes from the simple to the complex.

8. No *known* facts prove primitive man to have been a savage.

9. No *known* facts prove primitive man to have been a Polytheist.

10. No *known* facts prove the evolution of Monotheism out of Polytheism or Fetishism.

That a scheme based upon analogies so vague and frivolous; upon hypotheses so utterly unverified and unverifiable; and that assumptions so purely pretentious, so prolific in imagination, and so fertile in guesses, but barren in facts, and so destitute of experimental proof, should become the working hypothesis for the solution of all human and divine problems, is, to me at least, absurd. That this theory, based on no assured experimental evidence, and to which its most ardent supporters give only "a provisional assent," a thing "utterly discredited," of which Mr. Tyndall himself says, "Its notions represent an absurdity *too monstrous* to be entertained by *any* sane mind;" and that this theory so unsupported is to be made the starting-point of all our reasonings, the solution of all the problems of matter, mind, consciousness and will, the basis of all our views of life, is irrational, illogical, and, may I not say with Mr. Huxley, "immoral"? Certain parties have much to say about the scientific spirit and the scientific method in words more pretty than true, and yet they deride, as Mr. Huxley has done, scornfully and harshly, the Baconian system. Should I and others refuse to accept this baseless

hypothesis, we are therefore afraid of truth, opposed to progress, and opposed to the Spirit of the Age, which is supposed to be scientific, and are finally, with serene contempt, relegated to the limbo of fools. We ask for a science based on experimental knowledge, and they give us an unverified hypothesis, called Evolution.

THE SON OF GOD.

BY ERASTUS B. CAKE.

I.

The title, "Son of God," or "The Son of God," applied to "Jesus the Christ," does not mark a nature or essence, but a measure difference between him and other sons of God, or all sons of God.

As we draw near the closing scenes in the earth-life of Jesus, as that life is depicted by his biographers, we meet certain grave charges preferred against him because he called himself the "Son of God;" or, put into these words: he did not deny the charge of blasphemy, but permitted it to culminate in his crucifixion and death. Isaac Errett, in the *Christian Standard* of March 6, 1886, makes it the basis of saying: "The Jews understood the phrase, Son of God, as used by Jesus, to assert divinity—equality of nature with the Father." This non-denial he (Errett) thinks is proof of the fact of equality of nature with the Father.

If non-denial is to be accepted as proof of the thing charged, then Jesus stands acquitted of some very grave charges, in that he did not deny them. But this silence is not to be construed by the high-court of reason as an admission of the truthfulness of the charge.

There are ample grounds for saying, these same Jews

knew that he who openly or tacitly admitted himself to be the "Son of God," was the reputed son of Joseph and Mary.

They said, "For a good work we stone thee not, but for blasphemy, because thou makest thyself God." Just here it will be well to bear in mind: on numerous occasions he had expressed the most intimate relationship between himself and the Father.

It must also be borne in mind that the Jews, at the time they were endeavoring to reach conclusions respecting Jesus, had certain definite thought-cast that had been moulding and taking form through a thousand years of their history. The attitude of the parties to each other; the dogged persistence of the Jews; and the reticence and evasions of Jesus must not be overlooked. If we do so, two important factors will be left out: the mission of Jesus, which was to be of gradual unfolding; and the educational cast of the Jews, which brought them to certain definite conclusions.

In a recent article in the *Christian Standard*—within the last six months certainly (I did not preserve the paper)—Pres. C. L. Loos, of Kentucky University, said, in stating his conclusion in reference to our people: "We believe in, and must teach the divinity—the deity of Jesus the 'Son of God.'"

President W. K. Pendleton, in his sermon, "What think Ye of Christ? Whose Son is He?"—at the dedication of the church in Washington, D. C.—said substantially this: "It is to the worship of this being, the 'Son of God,' that you have builded this house which we now dedicate. A being as *divine* as his Father, and as *human* as his Mother."

I could multiply quotations from our own writers and the writings of others, until page after page would be filled. These must suffice for my present purpose. These are cited because in each the writer co-relates Son-ship and divinity.

Being the "Son of God," "the only-begotten of the Father," "therefore his divinity—divine as the Father—equal in nature with him," follows as a logical consequence. That this Sonship and equality of nature with the Father, differentiates him from all others who are sons of God. This *per se* gives him a nature difference.

If these grave and startling conclusions follow, it must be upon better grounds than inference or hypothesis.

The proposition which I now affirm, and in support of which I shall gather such proofs as I deem relevant, and which I think support it, is this: The title, "Son of God," which is applied to Jesus, does not necessarily carry in it the idea that, in nature or essence, he was different from other or all sons of God. There is a difference between Jesus and other Sons of God, but it is a measure, and not a nature difference.

The term or phrase, "Son of God," is not in itself so exclusive as to deny him the appellation, *a man;* or so inclusive as to invest him with the appellation, *Diety;* or so distributive as to carry with it the appellation, *God-man.* The latter must be the truth if the idea of nature difference is in the phrase "Son of God."

I now pass to the inquiry: How much is involved in the appellation "Son of God"?

If nothing express or definite to thought is at all possible, if it has no meaning but the whim of the one using it, then there should be tolerance for all shades of

thought-expression. But if it carries with it no such vagueness or indeterminedness, then the thought-expression should be clear and concise; and no tolerance beyond the truth, which is the harmony of statement with fact.

First, then, "Son and God," "Son and Father," "begotten and begetter," as to son imply a father, and father implies in reference to son precedency in time, if not in nature, too. Father and son imply, or carry, "of necessity," the idea of generation; and generation implies a time in which it was effected; and also implies a time antecedent to such generation. But divinity or deity are of nature or essence, and are not begotten or generated; are not such as we can say, There was a time when they were, or a time when they were not.

Therefore, the appellation, "Son of God," does not necessarily carry in it the idea of divinity, or deity; or, as Isaac Errett concludes, "the equality of nature with the Father;" or with W. K. Pendleton, "as divine as his Father," or in the terminology of multiplied thousands that he is the "God-man," or finally with Chas. S. Robinson, D. D., of New York, in May number of the *Homiletic Review*, who, in answer to his own question—"Where was Christ before the incarnation?" says: "There are just two sources of information: Proverbs and John i." From these passages he concludes: "Before the incarnation, Jesus Christ was enjoying the companionship of his Father. He was 'by him as one brought up with him.' He thought it, at that time, not robbery to be equal with God, for he was God. The moment we pass through the vail, we shall see God. Jesus Christ, the Son of God, is the God we shall behold earliest."

Moses Stuart said this: "When Christ is called the image of the invisible God, the brightness of the Father's glory, and the express image of his person, viz.: of him, or the 'only-begotten of the Father,' the 'Son of God,' 'God's beloved Son,' his 'dear Son,' etc., etc., I understand all this phraseology to be descriptive of his mediatorial nature and station. I know, indeed, that many of these texts have been appropriated to prove the divine nature of Christ. In my apprehension, however, this has been done injudiciously, and without any solid reason. As Mediator, as Messiah, Christ was sent into the world in a subordinate capacity; how then can his being Son, in such a sense, prove him to be divine? Commonly and appropriately," he continues, "if the Son of God designates the incarnate Messiah, as born in a manner supernatural (Luke i. 35; iii. 38), as the special object of divine love (Matt. xxii. 5; Col. i. 13; John iii. 35), as exhibiting the best and highest resemblance of the Father (Col. i. 5; Heb. i. 35; John i. 14, x. 38, xiv. 10), would theologians keep these ideas in view, I can not help thinking they would be able to understand each other better, and to reason more conclusively."

The point is well put, after citing the Scripture, "Would theologians keep these ideas in view?" His surprise is, however, at what theologians have never been eminent for. They have some eminence in obscuring scriptural ideas.

Second: The phrase "Son of God" carries with it, wherever and by whomsoever used, or, to put it in the very strongest terms possible, there inheres in it, directly or indirectly, or impliedly—necessary implication—the

idea of inferiority and dependence. A divine being, "the equal of his Father," "as divine as his Father,"—but this is a contradiction—can not be an inferior or dependent being.

Jesus Christ, the Son of God, throughout his earth-life, confessed his dependence upon the Father. "I can do nothing of myself; the works I do are not mine, but the Father's who sent me"—thereby confessing his dependence, and hence his inferiority.

Therefore, that he is called the "Son of God" is not in itself proof of his equality—of his "divinity," or as "divine as his Father," or that "he is God." And, further, it does not differentiate him from other sons of God.

This Son—"the Son," the "only-begotten Son," "my beloved Son"—prays to the Father (John xxii. 41). He prays as the Son, to be honored or glorified by the Father. He avows his inferiority to the Father and his dependence upon him, John xiv. 28: "If ye loved me, ye would have rejoiced, because I go unto the Father; for the Father is greater than I." Mark xiii. 32: "But of that day and of that hour knoweth no man, not even the angels in heaven, neither the Son, but the Father."

When the Son claims authority or power, he always represents them as received by donation from the Father, and consequently not originally and essentially his own. Matt. xi. 27: "All things have been delivered unto me by the Father." See further Matt. xxxiii. 18; John x. 26, 27; xi. 57; viii. 54; x. 18; xvii. 2, 3, 6.

It was the Son that was subordinate and subject to the Father (John v. 38, 40; xii. 49, 50; xvii. 4; iii. 16.

It was the "Son of God" that was "*given*," was "*sent*," was "*born*," "*agonized*," "*died*," was "*raised from the dead* BY THE FATHER," was "*exalted* to the right hand of the Father," and "was *made the head of the church*," etc., etc. All of which is an inexplicable riddle; a bundle of incongruities and inconsistencies on the hypothesis that the appellation "Son of God" carries necessarily with it the idea of "deity" or "equality" of nature with the Father.

Nothing of the foregoing can be predicated of "deity," hence the conclusion (whatever Jesus is) he is *not* the equal of his Father.

I now quote an observation by Dr. Lewis Mayer: "We are told, indeed, that inasmuch as Jesus Christ is not called a Son, but *the* Son, the use of the definite article, when the application of the title is made to him, shows that he is the 'Son of God' in a sense peculiar to himself, and in which there is no other Son of God, and consequently in a sense in which he is equal to God." He further adds: "How can this consequence follow? A son is not necessarily equal with his father. In some respects he never can be equal with him, neither does the father derive his existence from the son, but the son from the father." He says: "We call Homer *the* poet, Demosthenes *the* orator, and William, of the kings of England, *the* conqueror. Does this phraseology imply that there have been no other poets, orators, or conquerors? The use of the definite article with 'the Son of God,' when it is applied to Christ, does designate him as sustaining the relation of sonship in a sense peculiar to himself, but the difference between himself and other sons is *not a difference of nature, but a difference of measure.*"

It certainly is a strange as well as a most illogical and unnatural procedure, to conclude equality of nature, deity, etc., because of the title "Son of God,' when the title, in the very terms of it, "*the Son*," is the one thing that distinguishes or differentiates him from God, and aligns him with man, who is a son of God.

Third. That "equality of nature," "deity," "divine as his Father," the "God man," etc., do not necessarily inhere in the appellation, "the Son of God," is evidenced in this, that which has equality of nature with God, which is as divine as God, which is deity, is God. If the Son of God is God's equal (but here is a contradiction), then the Son of God is God, on the principle that things which are equal to the same thing are equal to each other. But Jesus asserts in a score of places his inferiority to the Father; therefore the title, "Son of God," is not the equivalent of God, on the principle that things not equal to the same thing are not equal to each other.

II.

Having established, as we think, both scripturally and logically, that the appellation, "Son of God," does not necessarily carry with or in it the idea of divinity or deity, and that it does not differentiate him *per se* from other sons of God, or give him a double nature, as so many stoutly affirm, I will now consider the latter part of our Thesis—the measure difference.

What I mean by measure difference is this: all the sons of God are alike, the same in kind, nature and essence; their differences are measure or degree differences.

1st. All men, since the first pair, have been born

of woman; Jesus was born of woman, therefore Jesus was a man.

On this branch of our subject we have something far more conclusive than syllogisms. To the law and to the testimony—if we speak not according to these, it is because there is no light in us.

2nd. The words of God and of Jesus debar us from the conclusion that Jesus was properly deity in and of himself. That which he did or said was not from any inherent omniscience. Omniscience is not a transferable quality. The moment it is transferred it ceases to be omniscience. Paul, in Heb. ii. 16, says (literally), "For verily, not of angels doth he take hold, but he (omniscience) taketh hold of the seed of Abraham. Wherefore it behooved him to be made like unto his brethren," etc.

Acts iii. 22: "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you from among your brethren like unto me," etc.

3d. The Son of God suffered, was tempted, was limited in knowledge and power, which are inconceivable as predicates of divinity or deity; but all of these belong to and inhere in the very nature of all men; therefore these classify him, as the Scriptures plainly teach, as the "Man, Christ Jesus."

4th. Jesus himself concedes his absolute dependence upon deity, "*ab extra*"—and of this there can be but one, for it is simple and indivisible—for all that he said or did, or that was done for him. Therefore, by his own concessions, he is classified as less than that on which he depends.

5th. The class of passages commonly relied upon and brought forward, such as John i., prologue, Phil. ii. 5:

"Having this mind in you which was in Christ Jesus, who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself," etc. Jesus Christ was in the "form of God," or "the image of God," or "as God;" he was "like God," or he was "equal with God," because he was a servant or minister in the hands of God, wholly under his direction, because his words were the words of God, his miracles the works of the Father who sent him, and his authority as a teacher and legislator that of the Almighty—not human, but divine.

Rom. ix. 5, "Who is over all, God, be blessed forever," and Heb. i. 10, 12, do not, in the light of the soundest criticism, yield the doctrine of his deity. If these passages do yield this doctrine, then there is no alternative but to accept that against which we have so loudly declaimed, namely, "*Jesus is God.*" These passages are commonly interpreted, based on the authorized version, set forth far more than Jesus ever taught; therefore they, as commonly understood, set forth too much, and therefore set forth nothing that weighs as much as a feather in the argument, when they are understood. The Master's thought should weigh far more in the premises and conclusions of to-day, than any subsequent utterance, especially after it has filtrated through minds strongly impregnated with Platonic or Philo-Alexandrian philosophy.

III.

I now bring into the arena of thought, this question: Is a measure difference, in reference to Jesus our Lord, broad enough and ample enough to account for all he

was? Does it account for all of the *facts*, or must the field of thought-view be so broadened as to admit other factors in making up our estimate of him? There must be no unwillingness to go where the facts lead, or where the nature and demands of the problem carry us.

1st. Back of man, and back of Jesus our Lord, is God, his and our Father—the All-father. By him and from him all are. Related to each other and to him, they are as God's purposes for the race, go on to their fullest and largest development.

2nd. If any harm is to befall man on a plane lower than the infinite, but made possible only through the machinations of an intelligence possessing the attributes of omnipotence, omniscience and omnipresence, then good or help must come to him (man) on a plane lower than the infinite, from an intelligence possessing the attributes of omniscience and omnipresence. Then there would be three intelligences possessing these attributes, which would involve a contradiction, and contradictions can not be true; therefore, the premised hypothesis that harm befell man on a plane lower than the infinite, through an intelligence possessing the attributes of deity, can not be true. And, therefore, there is no necessity for bringing good to him to premise an hypothesis, help on a plane less than the infinite, through an intelligence possessing the attributes of deity.

3d. If, however, the problem involves nothing more than that man may get a full and accurate knowledge of the divine mind, and a God-manifested ideal of his potential possibilities, will the argument cluster more and more around the "man Christ Jesus"—the revelation and the ideal.

Given a world that has lost its moral standing, to know how God will recover it, as "*Ecce Deus*" puts it, does the problem, as he answers it—"To those who believe in Jesus' Godhead, the case presents no difficulty. They would rather accept the mystery of God becoming man, than the impossibility of man becoming God"—harmonize with the answer given in the "Living Oracles"?

In the midst of all these words, does the problem in its final solution necessitate either the one or the other —"that God became man, or man became God"—only in an accommodated or highly tropical sense? As an approximate relief from self-imposed difficulties, man has had recourse to invention to offset invention, and there springs out of the marsh-bogs of his fertile brain the compound duplex being who contains at once *all of God and all of man.* But is the difficulty relieved? Rather is not confusion confounded? This is one of the explanations that does not explain. It but darkens counsel by words without wisdom.

4th. It is thought, however, that a most conclusive and unanswerable argument for more than a measure difference, wherein it does not account for all of the facts, is found in such expressions as these. Jesus, in speaking of himself as "descending from heaven," the "true bread from heaven," and "does this give you offense?" What, then, if you should see the Son of man ascending where he was before?

Clearly these expressions are to be classified, and to bear the same interpretation with other passages which I will now mention.

Rom. viii. 29, 30: "For those whom God foreknew,

he predestinated should be conformed to the image of his Son," etc. "Jesus Christ, . . . even as he chose us in him before the foundation of the world," etc. Tit. i. 1, 2: "Paul, a servant of God, and an apostle of Jesus Christ, . . . who can not lie, promised before time was," etc. And very many others, among which, possibly, the language of Jesus is the most conspicuous when he says, "And now, Father, glorify me with the glory I had with thee before the world was. Thou didst love me before the foundation of the world" (John xvii.). Nothing but the purpose of God antecedent to fact, can be the thing before the mind of the apostle. And instead of Jesus affirming *pre-existent personality*, allusion is made by him to the purpose or foreknowledge, which saw him glorified with the Father in purpose, antecedent to the fact of Sonship, Messiahship, or his entering upon the mission of revealing the Father, or of redeeming the world.

5th. Again, many think, from certain other statements of Holy writ, there is that which differentiates, or gives him more than a measure difference.

Of course I concede, without argument, that for our ideas of him we are shut up to the Scriptures. But what is Scripture? is a most pertinent inquiry. I think the facts will reveal this: much that is taken for Holy Writ will be found, on close examination, to be only a reverence for Holy Writ in what is known as the Authorized Version, which version is not *per se* evidence of the fact, what is Scripture?

I cite a few passages from the Authorized Version, which stand as father and mother to the idea I am combating.

1st. Rom. ix. 5: "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever." The Regius Professor of Greek in the University of Oxford, in his work on the Epistles of Paul, adopts the punctuation of Lachmann and Tischendorf, and translates, "God, who is over all-is blessed forever." The Revised Version is substantially the same.

2nd. Rom. xiv. 1: "For we shall all stand before the judgment seat of Christ." Here, instead of the reading, *Christou*, "Christ," *Theou*, "God," is adopted by Lachmann, Tischendorf, Alford, Tregelles, Meyer, and others. It is so rendered in the Revised Version.

3d. I. Cor. xx. 47: "The second man is the Lord from heaven." In this *ho kurios*, "the Lord," is marked by Griesbach as possibly spurious, bracketed by others. and omitted by Lachmann. Tischendorf and the Revised Version reading: "The second man is from heaven."

4th. II. Cor. ix. 14: "Knowing that he who raised up the Lord Jesus, shall raise us up by Jesus." "With Jesus" is adopted as the reading by the critics heretofore mentioned, and so reads in the Revised Version.

5th. Eph. iii. 9: "Who created all things by Jesus Christ." The words *dia Ieesou Christou*, "by Jesus Christ," are marked by many as doubtful, and rejected by many others, and by the late revisers, and reads, "Will raise us up with Jesus."

6th. Phil. iv. 13: "I can do all things through Jesus Christ, who strengtheneth me."

Some of the authorities bracket "Christ," while

much the larger number omit it, and with the Revised Version read, "through him that strengtheneth me."

7th. I. John iii. 16: "Hereby perceive we the love of God, because he laid down his life for us." In this passage the words *tou Theou*, "of God," are, by most eminent critics, rejected as spurious. They are italicised in the Common Version—King James'—and omitted by the Revised Version, and read, "Hereby know we love, because he laid down his life for us."

8th. Jude 25: "To the only-wise God our Saviour, be glory and majesty, dominion and power, now and for evermore," etc.

In the Revised Version, "wise" is omitted, and "through Jesus Christ, our Lord" is inserted, giving this reading, "To the only God, our Saviour, through Jesus Christ our Lord, be glory and majesty," etc.

I deem these citations and criticisms from such eminent sources sufficient for my present purpose, viz: If the old or most current idea is founded on what is shown to be erroneous, is against what the most competent scholars say are the facts, shall we reply, like one of England's eminent sons, "So much the worse for the facts," or adjust our ideas and thoughts to the facts? It is well, in our endeavor to arrive at right conclusions, to as nearly as possible ascertain what is Scripture in the sense of a revelation from God, and as fast and as far as the facts will warrant, eliminate the glosses of transcribers and the coloring imparted by filtration through the varieties of thought-element, through which the word of God has passed.

IV.

Based on the citations, facts, and reasonings thus far submitted for your thought and inspection—much more could have been cited, but it would have necessarily prolonged the argument—let us then with due patience and reverence, which the quest of truth should always beget, pass on to boldly face the legitimate consequences of fact.

1st. As the difference, Jesus the "Son of God" and man a son of God, is not in nature or essence, it can be accounted for on no grounds conceivable to human reason other than a measure difference.

2nd. The entire history of Jesus shows that, as a man, there was a difference between him and his cotemporaries.

In the language of another, "He was one of those great and extraordinary persons of whom the world has seen but few." But while this was eminently true of him, he was like all other men—all men—in this: his talents and intellectual faculties, and his moral or character qualities, did not unfold themselves at once, but they gradually and progressively unfolded. "He grew in stature and increased in wisdom." He learned by practice and obedience to the divine will—a will without and not a will within, only as the without became the within. The anxiety of the boy at twelve was "to be in his Father's house." And so on. "I come not to do mine own will, but the will of him who sent me." "Not my will but thine be done."

His work for others was crowded within the compass of three brief years, and was eminently and in the high-

est degree a success, but he—the man Christ Jesus, and the servant of God—was thirty years in getting ready for that which was so eminently successful.

What lies along the pathway of these thirty years would be worth heaven to know, and yet the merest fragment here and there comes to us. About the best that we can do is to arrive somewhat at what the training was, when we see the character put to the test.

3d. That he was an elect child—"that holy thing which shall be born of thee"—and that this election covered the entire period of his life, in the sense that God was to be very near him, as well as he to be very near God, in view of the herculean task that the Father would lay upon him, or that he would assume for the Father, and in behalf of man, is evidenced in this: *the consciousness of his call to the Messiahship was of gradual unfolding.* It grew with his growth, and expanded to the matured flower under natural and providential influences about him. The entire pathway from Bethlehem's manger to the opened heavens, from which descends the omnific investiture, the descent of the Spirit upon him, is the play of forces—is God weaving and building a character which will be equal to his demand, and to the last want of the last son and daughter of Adam.

The words of August Neander, in his "Life of Jesus Christ," are most fitting here: "Although so many years of our Saviour's life are veiled in obscurity, we can not believe that the full consciousness of a divine call which he displayed in later years was of sudden growth. If a great man accomplishes within a brief period of labor a work of paramount importance to the world, and which he regards as the task of his life, we

must presume that the strength and vigor of his previous years were concentrated into that limited period, and that the former only constituted a time of preparation for that period." He continues, "Most of all must this be true of the labors of Christ, the greatest and most important the world has ever known. We have a right to presume that he who assumed as his task the salvation of the human race, made his whole previous existence to bear upon his labor.

"But the negative side of the Messiahship, viz: its relation to sin, he could not learn from self-contemplation. Although his personal experience could not unfold this peculiar modification of the Messianic consciousness, many of its essential features were certainly suggested by his intercourse with the outer world. We may assume when he reached his thirtieth year, fully assured of his call to the Messiahship, he waited only for a sign from God to emerge from his obscurity and to enter upon his work. This sign was to be given him by the last of God's witnesses under the old dispensation, whose calling was to prepare the way for this new development of the kingdom of God—by John the Baptist, the last representative of the prophetic spirit of the Old Testament.

"What meaning can we attach to all those years from babyhood up through youth, and thence on through manhood, which Jesus spent surrounded by the wreck and ruin of former greatness and glory, coupled, as these were, with prophetic delineation adumbrating both an end and beginning, if these were not weaving into his very soul, and stirring in the innermost chambers of his slowly-awakening consciousness the thought that God's

clock was about to strike, and on these ruins lay the foundation of an imperishable empire?"

The boy who at the age of twelve is so conscious that God has something for him to do, the proof of which is his answer to his mother, will again be heard from as the years go on. There is something in him as rare as it is royal, which makes him kin to God in his highest purposes, and to man in his deepest wants, the profound truth of which will be forever obscured the moment the metaphysical philosopher gives it a filagree setting of hypostatic unions and ineffable processions.

4th. What meaning can we get out of his temptation (testing), when in full manhood, and fresh from the inspiring touch of God, as God's approval up to that hour rang out sharp and clear over the plain of Jordan, "This is my Son, the beloved, in whom I am well pleased," he goes out without escort to fight and win the battle of the wilderness? Was it for spectacular effect, as showing the stronger party in the affray? If so, it is not worth the time spent in its recital, or the paper on which it is recorded.

This was the supreme hour of his life. It will give significance and worth to the thirty years that lie back of it. Through all, the series up to that hour (in the purpose of God) was for that hour. It is the supreme character test, and evinces whether he who undertakes the task of saving man from sin—and that is to save him from himself—can and will stand the test just at the point where untold millions will break down.

As man he saves man, or man is not savable. To say as man so reinforced by inherent divinity, he saves, then the temptation or test—which is a much better

word—has no lesson of help for me. If the bread-winner becomes so engaged as to forget his higher wants, the bread that comes in listening to the thought of God. If ambition lures on until man, dazed by the dazzle of outstretching kingdoms, and to win them he falls down and worships less than the one object which alone is worthy of the soul's supreme homage; if at last man, weary, disgusted and defeated, turns in a moment of desperation upon himself, then all is lost.

Will Jesus fail at any of these points of attack? What momentous issues are crowded into these forty days! But he did not fail! Though not a foe in person could be seen on all that wide stretch of desolate plain, the conflict was none the less real; but it was from the within out, and not from the without in. It was the furnace through which saviours pass. He turned at every assault to the Father, whose he is, and whom he served, and "thinks God's thoughts after him." Thus to know how the Son of God, the "Man, Christ Jesus," our "Elder Brother," *won all*, and we stand face to face with that which, in the mellow autumn of its fruitage, gave to the world a perfect character, and we can contemplate that which alone differentiates him from his brother man. He won by obedience his place at the right hand of God. His place is the Father-bestowed setting—the heavenly recognition of what he proved himself to be.

Jacob Abbott, in discoursing upon the corner-stone, says, "Our Saviour was so entirely devoted to his Father's business that half the readers of his life do not imagine he had any of his own. But we must not forget that he was a man, with all the feeling, and exposed

to all temptations of men. He might have formed the scheme of being a Napoleon, if he had chosen. The world was before him. He had the opportunity, and so far as we can understand the mysterious description of his temptation, he was urged to make the attempt. His powers were human powers; his feelings were human feelings; and his example is strictly and exactly an example of all the world."

Let me now fasten your attention for a moment. The burning and all consuming desire which Jesus knew the Jews entertained for a rival and conqueror of the Roman Cæsars: to yield to this is a master temptation. To surrender his selfhood to the ambition or revenge of others, and the historian never would have written, "Neither is there salvation in any other." This selfhood which finds its highest ideal in the "will of my Father," must alone be stronger than the combined attack of all else. The sequel shows that it was; for during three and one-half years he did but once falter, and never did he fail, until at last, 'mid gathering gloom, the twilight hour presaging the final outburst of an eternal day-dawn, he crowns eternal love with his own calm surrender to death.

It fills the soul with a blaze of holy enthusiasm to mark how this unique character was slowly and beautifully unfolded; the ripening of this unrivalled man, but because, in no other since the foundation of the world has the intellectual, moral and spiritual perfection of our nature been exhibited on so high a plane. What wonderful resources of strength to know it was as a *Man* he prayed for their alleviation, and yet as *Man* he had come to his own hour, "Father, save me from this hour. But

for this cause I came to this hour. Father, glorify thy name" (Luke xii. 50; John xii. 27).

Finally: "Given a world that has lost its moral standing before God, to know how he will recover it." The measure difference between Jesus and all other men meets and satisfies all the demands of the problem; therefore, to assume a nature difference is both illogical and irrational. If the nature difference is assumed, it must grow out of the demands of the problem of recovering man. As it is to be man that is recovered, a "perfect man," a full-orbed man will be God's highest ideal in solving the problem. Behind all of these instrumentalities and agencies—these means to a given end—"Standeth God, keeping watch above his own."

A Review.

BY GEORGE PLATTENBURG.

The teaching of this paper, as it seems to me, is destructive of all that is fundamental or essential in the religion, prefigured by the Old, and developed in the New Testament; a denial of the Soteriology unfolded and defined in the Christian Scriptures; a complete abandonment of the distinctive reason of our separate existence as a people; the doctrine of the atonement, with its cognate questions, a pure, unmitigated fable, and the passages asserting it tissues of senseless babble. It is to be greatly regretted that your lecturer has elected to present the matter in this shape, for certainly he can not

hope to benefit us by degrading our conception of the dignity of Jesus: and he will learn, to his own detriment, that the great mass of Christian people will deem that the proper arena of the propagator of such views is elsewhere than in a Christian pulpit.

On page 223, we have this statement: "I concede, without argument, that for our ideas of Him we are shut up to the Scriptures." To these records we make our appeal, as the sole source of our knowledge of Jesus, "the Son of God." It is assumed that the phrase, "Son of God," does not express *nature* or essence, but a "measure of difference" What is meant by this expression is neither clear nor definite. Your lecturer denies that Jesus was possessed of a *twofold* nature. He affirms that He was a man *and no more;* and was therefore, in no sense *equal* to God. That He was no more divine than Adam, or Abraham, or Moses; the difference was one of "measure," conjecturally, more wise and pious than they. In denying the divinity of Jesus, he denies His Christhood, as that is stated and developed in the Christian Oracles, and puts Him on the same plane with Confucius and Sakya Muni. In what essential characteristic does Christianity differ from Buddhism, if the teaching of this paper be true? Their claims rest on like reasons, and their founders are equally human. When he founds the "church of the first-born" on a human personality, the New Testament concept of the church is degraded, its statements stultified, and man has left him only the heritage of despair. In dealing with the content of the phrase, Son of God, we can not begin with the birth of Jesus. Behind that Something, that *became* flesh, lie whole centuries of history and

prophecy, of which He is the sole burden. We can not study Him who is the Son of God, apart from these ages of Biblical statement. The theory of this lecture is incompatible with the whole drift of revelation, a bald and coarse denial of its most explicit declarations, and disloyal to the Christ of the Evangels.

1. It is incompatible with prophetic statements, which contain predicables that can not be true of pure and simple humanity, however exalted. Isaiah says of the Child to be born, and of the *Son* to be given: "The government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, the Father of Eternity, the Prince of Peace. Of the increase of his government and peace, there shall be no end, upon the throne of David and upon his kingdom, to *order* it, and *establish* it with judgment and justice from henceforth, even forever." Here deity is ascribed to him as the Mighty God; Eternity, as the Father of Eternity; Omniscience, as he orders, establishes and judges in a changeless and limitless Empire. Can the interests of a vast, eternal, moral and spiritual government, conditioned by no limits of time and place, be committed to less than Omniscient intelligence? Can interests so vast, even infinite in their extension, be the proper work of a limited intelligence? Your lecturer would have you believe that the Government of God, involving the interests of the universal moral order, was delegated to a limited intelligence, and to a, therefore, imperfect being; for perfection, like all absolute things, is unconditioned. Not one of these things is predicable of a mere human personality.

2. It is wholly incompatible with the Biblical state-

ment of the *conception* of Jesus. To the unvarnished mind there are three things distinctly asserted in regard to the matter.

a That Jesus had no human father. A virgin conceived, and with this accords Mary's own statement, that she had known no man, and with this accords the after declarations of Jesus himself.

b This Child was the product of the overshadowing of the Holy Spirit. It is not necessary to urge in this presence the force of ἐπισκιάζειν, in its connection, for that is known to the merest pretender in criticism.

c This Holy Progeny (τὸ γεννώμενον ἅγιον) is the "Son of the Highest," "the Son of God," and "GOD with us." These things are true of no *other* of *all* the Sons of God, and the lecturer must forego his "allignment." To him, to use an expression of your essayist, who is not "dazed with the dazzle" of his own conceit, these statements are enough. But to that happy mortal who has scaled the dizzy, but to him, serene, lights of "the higher criticism," these statements are only—"*stuff*"!! Alas! how often do we have reproduced the masquerading of the misbegotten beast of the fable in the tawny hide of the royal lion. Ignorance preening its neck, and striving in vain to fill the critical hide of some master of learning. Whole tomes of diluted folly have deluged the earth, in the outraged and prostituted name of the Higher Criticism. Limitless volumes concocted and

> "Begotten without thought, born without pains,
> The ropy drivel of rheumatic brains."

3. The theory is incompatible with His relations to the Father. I wish to say, once for all, that I am not to

be held responsible for Trinitarian follies, as for instance "There is in God one essence, two processions, three: persons, four relations, five notions, and the circumincession, which the Greeks call Perichoresis"—but for what I shall say concerning these wonderful relations, all of which shall be expressed in none other than Biblical terms and ideas.

a His pre-existence and timelessness. He was ἐν ἀρχῃ—was eternal. Before Abraham *became* (γενέσθαι), I *am* (εἰμι). Had John meant to meet the silly hypothesis of Norton, that He existed in *purpose*, and not in fact, the words could not have been better chosen. Again, He prays, "Glorify thou me, with the glory which I *had with thee* (προ τοῦ τὸν κόσμον εἶναι) *before* the world was." Your essayist is greatly unfortunate in his citations to show that He was glorified in "*purpose*," and not in "fact." Speaking particularly of the latter passage (John xvii. 5), he says: "Clearly these expressions are to be classified and to bear the same interpretation with other passages which I will now mention." "For those whom God foreknew, he predestinated to be conformed to the image of his Son" (Rom. viii. 29, 30). "Blessed be the God and Father of our Lord Jesus Christ, even as he chose us in him before the foundation of the world" (Eph. i. 3, 4). "Paul, a servant of God and an apostle of Jesus Christ . . . who can not lie, *promised* before time was" (Tit. i. 1, 2). Bro. Cake is hardly serious in regard to this classification. In two of the passages *purpose* is *expressed*—"he purposed in himself;" and besides, the words "foreknowledge," "predestinate," and "chose," would render his classification impossible. In the third passage we have "*prom-*

ised"; and what the *promise* of life, before even the world was, has to do with "before Abraham *became*, I *am*," is hard to discover, or what two passages containing an *expressed purpose* has to do with the classification of a simple historical fact, viz: "The glory which I *had with thee, before the world was*," is still harder to discover. In one passage purpose is not even intimated; in all the others it is expressed. Again, is it too much to claim eternal existence for him who claims for himself *jointly*, and, shall I say, *equally* with God, to be the Source of eternal life? "*This is life* eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." The effrontery of a claim like this, if he be no more than man, is brazen beyond limits. "I am the Alpha and Omega, the first and last, the beginning and ending." If first, none before him; if last, none after him. The first and last of what was this Jew? What strange words are those that follow, affirmed of a being that "struts his brief hour" on a mortal stage, "Which IS and WAS, and which IS TO COME, the ALMIGHTY!" Are eternity and almightiness the properties of a mere man?

b Your lecturer denies to Jesus a duplex, and therefore a divine, nature. John positively affirms what this paper denies, namely, that the *λόγος* which *became* (*ἐγένετο*) flesh, was—*Θεός*. Now, *Θεός* does not express "measure of difference," but it does express nature. The term involves that which differentiates God from all other beings; it expresses His essential nature as distinguished from all other natures. The *Deus* of the Latin, the *Θεός* of the Greek, the *Dyaus-pitar* of the Aryan, express the nature of the soul's concept of that one vast

nature that stands absolutely apart from all others in the universe, at once the cause and explanation of all that is. Our proposition is exceedingly simple. The word *was* —*Θεός*. What is the content of this predicate? Will your lecturer undertake to say, "Nothing beyond human nature"? If this word does not express the essence of deity, then the Greek has no word by which it can be done. Who can supply the term by which we *may* predicate deity of the *λόγος*? *Now, the λόγος of v.* 1, *that was Θεός, in v.* 14 *became flesh.* That that Something that *was* divine *became* flesh, is unmistakable. He was the Son of man and the Son of God. *Θεός* and *ἄνθρωπος* are both generic terms, and express, the one, essential divine, the other, essential human nature. We have two kindred words bearing on this issue. Rom. i. 20 we have *Θειότης*, which does not so much express divine nature itself as its phenomena, power, majesty, creative energy. In Col. ii. 9 we have *Θεότητος*, essential divine nature; less than this it can not mean, and this dwells bodily in Jesus. So with I. John v. 20, we may say: "*This is the true God and life eternal.*"

If his Son, Jesus Christ, is not the antecedent of *οὗτος* in this verse it has none. Again, in Rom. i. 3, 4, he is said to be the seed of David, *κατὰ σάρκα*, the Son of God, *κατὰ πνεῦμα*. Now I submit, that if he was no more than the seed of David, the introduction of *κατὰ σαρκα*, is a mere impertinence, just as the phrase, the only-begotten of the Father, is another impertinence, if he is to be "alligned" with *all* other sons. Again, we have both his humanity and divinity asserted (Phil. ii. 6–8). He was in the form of God. The form of a thing is its mode of revelation, that which constitutes

a thing what it is, and without which it could not exist, and applied to God, it involves, therefore, His essential perfections. Of this form He stripped Himself, and took the form of a servant—was made in the likeness of men—in fashion as a man. What was it he put off, in the light of this essay? What is the *form* of God as the antithesis of in fashion as a man? Your essayist denies that Christ was equal with God, yet Paul affirms it. He *is ἴσα Θεῷ*. The ground upon which it was no robbery on the part of Christ to be equal with, is that he was "in the form of God." So these expressions mutually explain each other. *Μορφή* is used in the classics as equal to *φύσις*, this we need not here urge. As the Son, he is both *Θεός* and *ἄνθρωπος* and may well be styled, *Θεάνθρωπος*.

Brother Cake, on page 218, and, indeed, all through the essay, assumes that certain relative and economic inequalities are incompatible with an identity of nature. This is not true, for inequality, and even inferiority of position, and equality of nature may exist together. I am the Son of my father, but my subordination and dependence upon him for existence does not destroy the fact that we have one and the same nature. The dependence is not "absolute," by any means. On page 218 we have, "If the Son of God is God's equal, then the Son of God *is* God; for things that are equal to the same thing are equal to each other." That is to say, if the son of John Smith is John Smith's equal, then the son of John Smith *is* John Smith; for things that are equal to the same are equal to the other. Says Whately, "If two terms agree with one and the same third, they agree with each other." John Smith is

anthropos; the son of John Smith is anthropos—*ergo* John Smith and his son are the same person, in the view of your axiomatic essayist. What is the *tertium quid*—the *quid comparationis*—with which he compares God and his Son? Is it *Θεός?* This is, indeed, the same third with which they both agree. It is held that father, son, generation, born, etc., indicate absolute dependence, inferiority, subordination, and that therefore the Son of God is not divine. Christ is David's son, therefore dependent and inferior: how then is he, in Christ's words, "David's Lord"? His supremacy over David, as his Lord, is absolute; what then becomes of the assumed absolute dependence and subordination conveyed by the word "Son"? *Κύριος* carries with it whatever supremacy belongs to God, and comprehends the divine attributes. The LXX. represent by *ὁ Κύριος* the Hebrew names of God indicative of his essential being. I have taken the pains to verify the passages cited, which are few from among many. Job i. 7, we have Jehovah; Isa. xlix. 14, Adonai; Psa. lxxiii. 28, Adonai-Jehovah; I. Sam. xxiii. 7, Elohim; Job viii. 3, El; Job vi. 4, 14, Shaddai; Isa. i. 19, Jehovah-Tsabaoth—in every one of these cases, indicating the ineffable nature and attributes of deity, the LXX. gives us *Κύριος*. How can he be all this, as David's Lord, if the word *Son* carries with it "absolute dependence"?

On page 220, Bro. Cake attempts to antagonize the words of Jesus with those of the New Testament writers. He does not affirm, but insinuates, that their minds had been impregnated by Platonic or Philo-Alexandrian philosophy. He had, I suppose, in mind, mainly the *λόγος* of John. He does not say so. There has been, I

presume to say, as much sheer nonsense written concerning Philo and John, as upon any other kindred theme under the sun. Before the birth and conquests of the great Macedonian; before Alexander was ever dreamed of; before Philo attempted to combine the beautiful Platonic ideas with the stern Jewish conception of the moral order of the universe, the archetypal forms of John's λογος were a part of the splendid intellectual inheritance of the Jew, in the use of דָּבָר (*davvar*), to express a divine person, and the synonym of עֶבֶד (*gavvad*), a servant, and of מַלְאָךְ (*Malech*), a prince. We have also דְּבַר־יְהוָה (*Davvar-Jehovah*), as a personification. In the Targums, מֵימְרָא דְּי יְהוָה (*Memra d'yay Jehohah*), the word of Jehovah, is used where the Hebrew has יְהוָה, or אֱלֹהִים, Jehovah, or Elohim, as Gen. xix. 24; xx. 3; Ex. xvii. 16, א. τ. λ. This sufficiently indicates the usage. These three terms form the thread upon which are strung all the jewels of this wonderful religion. The thought of John is Hebrew, and he is indebted to neither Plato nor Philo for it. Says Farrar, "The four words of John, 'The word became flesh,' created an epoch. They tell us more, and are of infinitely more value to us than all the pages and volumes on the subject which Philo and his cotemporaries ever wrote. They summarize and concentrate the inmost meaning of the Old Testament revelation and of post-canonical thoughts. They are as the flash of a sword of that word which cleaves even to the dividing asunder of soul and spirit; a flash which dispels a thousand

distorting mists, the sword to cleave the knot of a thousand difficulties, which the Alexandrian philosophy vainly endeavored to cleave or unloose."

4. The theory of the essay is incompatible with the relation of Christ to the universe. Col. i. 16: "All things were created *by Him.*" I. Cor. viii. 6: "One God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, *by* whom are all things, and we *by* him." Is it conceivable that it is a mere man who is thus associated with God in creation? They work jointly, and do not mutually exclude each other. It avails nothing that Christ says, "I do nothing of myself;" he means only to deny that he does anything in *isolation* from the Father—they work jointly, as here, for they "are one." Col. i. 16, of Him who is the image of the invisible God, we read, "By him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: and he is *before* all things, and by him all things consist: and he is the head of the church." Let us look at these statements:

(1.) He was Himself *uncreated,* because he was *before;* not some, but all things; and they were made by him. If a created being, he created himself; for "without him was not anything made that was made."

(2.) Not only did he create the vast material system, with its unlimited tenantry and dependencies, but, above all, the moral and spiritual universe, of which he is the Head; so, indeed, all intelligences, kingdoms, governments and principalities, powers and forces, visible and invisible, material and spiritual. To create is to be om-

nipotent. To adjust this mighty order, as Mr. Tyndall says, of "infinite adjustments," is to be omniscient.

(3.) "All things *consist* by him." These are large things to be said of a mere man. These statements are proof absolute of omnipotence and omniscience, the incommunicable attributes of Deity. On page 219, Bro. C. denies that Jesus said or did anything through any inherent omniscience. Omniscience is not a transferable quality, he tells us. But is it possible that the head of the material, moral and spiritual universe can be less than omniscient? Did all these things come, and do they all consist by a limited intelligence? If not, Jesus possesses Deity, for he *is* omniscient, and this, Bro. Cake truly tells, is not transferable; "for," says he, "the moment it is transferred it ceases to be omniscience." Then comes this, same page, "Paul, in Heb. ii. 16, says (literally), 'For verily, not of angels doth he take hold, but he (omnipotence) taketh hold of the seed of Abraham. Wherefore it behooved him to be made like unto his brethren.'" The omnipotence of his statement is Christ, who took hold of the seed of Abraham. Is omnipotence less an attribute of deity than omniscience, in Bro. Cake's view? In Heb. i. we read, "He made the world"—"in the beginning he laid the foundations of the earth; and the heavens are the work of thy hands." "As a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall never fail." Here we have clearly omnipotent creative energy, eternity and immutability affirmed of this person, who in verse 8 is addressed as Ὁ Θεός, O God. And all this, with Meyer and Cake, means a measure of difference, and not nature. I should say it is a measure

of difference, between any *thinkable* man, and this splendid, omnipotent, eternal, immutable Jew, who is the Ὁ Θεός of verse 8. It seems to me that any man who, in the face of these declarations, supposes Jesus to be a mere man, is either destitute of, or is suffering a complete paralysis of, the logical and critical faculty.

5. It is incompatible with his claims and his relations to the intelligent universe. He claims thus for himself: I am the life; I am the light; I am the *true* bread; he who believes in *Me* shall never die; come to *Me* and live; without *Me*, you can do nothing—and scores of claims that are the boastings of an impudent pretender, if he be no more than this essay claims for him. Jesus existed under limitations, and is of limited intelligence, in the view of your essayist. It is utterly inconceivable that any being of limited powers and intelligence could be absolutely holy, harmless, undefiled, separate from sinners, "who knew no sin"—the holy one of God. This paper is shut up by implication to a denial of the Biblical records concerning the purity of Jesus. The absolute purity of a created being is a miracle beyond all others. Since writing the last sentence, I happened on this, from Theo. Parker, which states the inevitable logical consequence of Bro. Cake's theory: "He is my best historical idea of human greatness; not without errors, nor without the stain of the times—I presume, of course, not without sins; for men without sins exist in the dreams of girls, not in real fact. You never saw such a one, nor I, and we never shall."

6. It is incompatible with the titles given to Christ. We have seen that the word *was* Θεός, and *became* flesh, and that *in* that *flesh* the Θειότης dwelt bodily; and in

addition to this declaration of his deity, we have all divine titles ascribed to him. Paul, in I. Cor. x. 9, quoting Deut. vi. 6, "Ye shall not tempt the Lord your God, as ye tempted him in Massah," and applies it to Christ. The text has Jehovah. Isa. xi. 3: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God." Matthew cites iii. 3, and applies it to Christ. Ps. cx. 1: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." This by Matthew, Mark, Luke and Paul, is applied to Christ. In these three cases we have Elohim, Jehovah, and Adonai, the great Mosaic terms indicative of the essential nature of God, applied to the Son of God, who is eternal and omnipotent. Are these titles due to one who is *no more* than man?

7. It is incompatible with the honors paid him. "Thou shalt worship the Lord thy God, and him only shalt thou worship;" and yet Jesus received religious worship by divine command. Stephen (Acts vii.): "Lord Jesus, receive my spirit." Did he thus address a mere man? And again, in verse 60, "Lord, lay not this sin to their charge"—and still a man only! I. Cor. i. 2: "The saints *call* on the name of Jesus Christ our Lord." Heb. i.: "When he bringeth his first-begotten into the world, let all the angels of God worship him." So time and again. If these honors be unjustly bestowed on a mortal, why did not Jesus say, as the angel of the Apocalypse, "Worship God, for I am thy fellow-servant"? And what shall we think of that amazing scene when the voice of many angels, in one vast symphony, say, "Worthy is the lamb that was slain to re-

ceive power, and riches, and wisdom, and strength, and honor, and glory, and blessing"? Then the measureless chorus of every creature in heaven, on the earth, and under the earth, and such as are in the sea, "Blessing, and honor, and glory, and power unto him upon the throne, and unto the Lamb forever and ever." That this person so honored, jointly with God, by all terrestrial and celestial intelligences, is only a man, is simply monstrous.

8. It is incompatible with the Atonement and Christhood of Jesus. The whole drift, of both Old and New Testaments, is remedial, and an atonement by blood the central conception, without which there is no remission. All the elements of this great organic religion look to this. The priesthood, victims, as sin offerings, altars and blood—all speak of expiation, propitiation, and reconciliation, and foreshadow the purpose of the Messiahship of Jesus. If Christ be a man only, born into the world as an *example* of righteousness and a martyr to truth, all the statements in regard to the forgiveness, pardon, remission, bearing away sins, his blood cleansing us from all sins, shed for many for the remission of sin, redeemed and bought by his precious blood, are simply rhetorical inanities. When John the Baptist says, "Behold the Lamb of God, which takes away the sin of the world," what does he mean? In what sense was the death of Christ different from that of Socrates? Socrates was a great example—Christ a greater; and if other difference, what is it? The doctrine of the lecture is wholly irreconcilable with the trend of the remedial system. Christ is the Foundation and the Head of the Church. Has it a *human* basis and a *human* head? We

are baptized into the name of the Son—are we baptized into the name of a man? We are baptized into Christ,—are we baptized into a man? We put on Christ—and do we put on a man only? Why should the name of a mere man be associated with God's, the Father, in the baptismal formula? Why not into Paul, or Peter, or John, just as well, as they and Jesus are men, and only men, alike? Socrates died by his chosen hemlock—a high moral life, sealed by death. What more did Jesus, upon this lecturer's theory? What advantage had the Jew over the Greek? The essayist amuses himself over the phrases, "hypostatic unions" and "hypostatic processions," and yet, after all, we have something similar in Heb. i. 3, where he is called the "hypostatic counterpart" of God—*χαρακτὴρ τῆς ὑποστάσεως*. This your essayist will hardly deny.

The essayist concedes (page 223) that for our ideas of Christ we are shut up to Scripture, and asks the question, "What is Scripture?" as a most pertinent inquiry, and proceeds to enlighten us. He cites eight passages as false readings, and hints that all other passages that seem to indicate the divinity of Christ are of a like nature. This may be ingenious, but certainly not ingenuous. He says these passages are the "father and mother of the divinity of Christ." This is not true, for only two of the eight play any part whatever in the controversy. The first passage cited (Rom. ix. 5) has been a thorn in the flesh of Arians and Socinians, and Unitarians of every hue and texture, from the beginning.

The first attempt was to cancel *Θεός*. This failed, for lack of authority of whatever kind. Next was the attempt to insert a conjectural reading; and this, too,

met an ignominious fate. Finally, a change in the punctuation, the plan accepted by your lecturer, to which Alford denies the justification of authority. The demands of the context are against the change. The words are: "Of whom (the fathers), as concerning the flesh, Christ came, who is over all, God blessed forever." In the statement there is a clear-cut antithesis. Christ came of the fathers—*κατὰ σάρκα* (*after the flesh*)—but is God over all. Now why, if a period is placed after *κατὰ σάρκα*, or after *ἐπὶ πάντων* (*over all*), and God be blessed forever be interjected as a doxology, did Paul use the expression "after the flesh" at all? The only explanation is, that he *intended* a sharp antithesis between *κατὰ σάρκα* and *Θεὸς* similar to that in Rom. i. 3, to which allusion has been already made, and that, therefore, the reading should remain unchanged. Of this view Alford says: "*It is the only one admissible by the rules of grammar and arrangement.*"

The next passage is I. Cor. xv. 47, where he strikes out *ὁ κύριος*, and reads, "The first man of the earth, earthy, the second man is from heaven." In verse 22 we have a contrast between Adam and Christ instituted —here Adam is the *first*, and Christ the *second* man; so the cancellation has no bearing on the issue. One man in his nature is *ἐκ γῆς* (of the earth); the other is *ἐξ οὐρανοῦ* (from heaven). These two terms express *two* distinct *natures;* less and other than this, they can not mean. The third passage (II. Cor. v. 10) he strikes out "of Christ," and inserts "of God," and reads, "For we all must stand before the judgment seat of God." Well, what of it, so long as Matthew, whose brain even the higher criticism does not deem tinctured with Platonism

or Philonism, puts Christ on the throne of his glory, surrounded by all his holy angels, and before him all nations, whom he separates retributively, and adjudges to their final doom? The fourth passage is Eph. iii. 9, "God created all things *by* Jesus Christ." He cancels "by Christ"; and what does it matter, as this same Paul says (Col. i. 16), "For *by* him were *all* things created;" and verse 17, "*by* him all things *consist*"? The fifth passage (II. Cor. iv. 14), "Knowing that he who raised up the Lord Jesus, shall raise us *by* Jesus." He reads "with Jesus." What of it? Jesus says, "I am the resurrection." "Because I live, ye shall also live." "I will raise him [Lazarus] up at the last day." Indeed, the whole attempt at criticism is mere trifling, in the face of the scores of undisputed passages that affirm every point contained in these. How this endeavor at criticism could have been feebler, I can not see. Your essayist speaks of "the mystery of God becoming man"—yes, there are mysteries everywhere. "The adamantine spheres, wheeling unshaken through the void immense;" the leaf tremulous in the glinting sunshine; the "yellow primrose by the river's brim;" the drop of water, with its 500,000,000 of infusoria, present secrets of existence and growth unpenetrated by the acutest science—yet they are facts of history. Who knows even the world's outer form—who the *Spiritus intus alit?* The theory of the essay presents a strange picture of the religious development of the Living Oracles? God begins to foreshadow a distinguished personage, described by many exalted and even divine titles. Year by year, and epoch by epoch, the record of his coming grows more clear—

types, shadows, institutions, all looking forward to the promised child, the Davidian offspring to sit on David's throne. The fullness of the time came; an angel announced him, and choirs of angels sang his natal song; a star led wise men to his feet. Years passed, and at his baptism the heavens were opened, the Spirit descended, and the voice of God hailed him as his Son, the beloved, the only-begotten of the Father; so, again, in the wonderful scene of the transfiguration: when he died, rocks were rent; the heavens darkened; an angel descended to roll away the stone from his tomb; he ascended; was crowned King of kings and Lord of lords; the loftiest spirits of earth and heaven adore him, and earth and heaven combine to make this wonderful display over—only a man, of the earth, earthy. *Credat Judæus Apella, non ego.* If he be no more, then

> "The pillared firmament is rottenness,
> And earth's base built on stubble."

PROBATION.

BY J. W. MONSER.

Appalled by the magnitude of the problem you desire me to treat, and yet restless under some of the attempts at its solution, I approach my work with more hesitancy than I ever before experienced in my life. You will observe that my theme is "Probation," and not "Future Probation." Of course you will expect me to deal with the current phases of the vexing problem; but I entertain the hope that by a careful handling of the nature of probation I shall save myself from many temptations to speculate upon future affairs, as well as the necessity of meeting much that I think irrelevant. What I wish to say falls into shape most conveniently under the following outline:

SECTION 1.—What does the term "Probation" mean?

SECTION 2.—The State of Things required for securing a Period of Probation.

SECTION 3.—Probation and Retribution are Distinctly Different in their Nature and Conditions.

SECTION 4.—The Supposable Ground of a Future Probation.

SECTION I.

WHAT DOES THE TERM PROBATION MEAN?

Let us take a view from Webster: 1. "It is the act of proving; proof." 2. It is "any proceeding designed to

ascertain truth, to determine character, qualification, or the life; examination, trial; hence, specifically, (*a*) the examination of a student for a degree; (*b*) the year of novitiate which a person must pass in a convent, to prove his virtue and ability to bear the severities of the rule; (*c*) the state of man in the present life, in which he has the opportunity of proving his character, and being qualified for a happier state; moral trial."

Considering this copious definition as suggestive of the fact we are searching after, it will be best, perhaps, to throw this thought into the form of a single proposition, thus: PROBATION IS THAT STATE CALCULATED FOR TESTING US, WITH A VIEW TO MORAL IMPROVEMENT. This, then, is the meaning I accept as to the term Probation.

SECTION II.

THE STATE OF THINGS REQUIRED FOR SECURING A PERIOD OF PROBATION.

As no one thinks of doubting the fact that the present *is* a period of probation, an analysis of the conditions with which we have to do *here* may be made exceedingly serviceable in making up our estimate of the validity of any future probation. This thought impresses itself upon us forcibly when we call to mind that manhood is one, indivisible and the same, whether contemplated in the realm of time or the realm of eternity. Nor does it clearly appear that the dissolution of the body—the passing away of the flesh to its doom of corruption—can change the fact of this unity. It may, and does, for the time, destroy the unity of the creature, man, in as far as he consists of body, soul and spirit; but

it can not affect manhood, which passes on intact to await this reunion at the resurrection. To succeed, then, in this investigation, we must contemplate probation under known conditions, and not under hypothethical conditions, which, besides being vague and ghostly, are utterly irreconcilable with all we know, of our *certain means*, of securing and maintaining moral development. Then—

1. *A sphere in which probation is to flourish, must be one of either unmixed good nor unmixed evil.*

Acting on a shrewd hint or two thrown out by Paley, I first remark that no person dwelling in this world either enjoys absolute happiness or endures absolute misery. Indeed, absoluteness, as to good or evil, happiness or misery, finds no place in it. Such is not the purpose of God in his creation. Certainly absolute happiness was not designed, since pains and sorrows are the necessary accompaniments of life, moving on with us during the years of our pilgrimage incidental to our development, and therefore liable to occur at any misstep in the process. On the other hand, were absolute misery the fate of man, there would be no security in the state of jeopardy one is constantly liable to; whereas we are so constructed, both as to sense and forethought, as to be capable of producing an almost constant counteraction against possible and impending evils.

While this is not, therefore, a state of absolute happiness or misery, it must have both happiness and misery in its composition to effect a salutary probation: for it requires both for the production of such traits of character as must go into the making up of an acceptable life. Our moral development, here or elsewhere, de-

pends upon the motives necessary to provoke and promote it. As merely instances, among many such, it is evident that there can be neither benevolence nor compassion produced in a human heart, without coming into contact with just such conditions of life as alone can develop them; and it is just as evident that, without these and kindred faculties, man would be shorn of a large part of his moral glory.

It may be relevant to note that dependent upon either the use or abuse of the agencies we come in contact with, or the circumstances into which we are thrown, will be the character of life produced during this probation. Evidently all the elements are easily at hand for those two distinct classes so fitly and frequently described in Holy Writ as the righteous and the unrighteous. Either the virtues or the vices must determine our destinies. Which, then? Shall we not say that virtue is the one thing we should be in pursuit of, and that HUMAN VIRTUE FLOURISHES BEST, IF NOT ONLY, IN MIXED CONDITIONS, SPRINGING OUT OF CONTACT WITH BOTH GOOD AND EVIL? The production, exercise and improvement of human virtue would seem impossible under any other conditions. Virtue is fostered by the environment of good and evil. Genuine, virile virtue seems to grow surest by the pressure it obtains between the two. If it seek by voluntary embrace the nourishment that nestless in a noble deed, it yet finds strength in such resistance as alone is generated at the bold approach of a stern and sweeping foe. It is by a series of liberties and restraints—by advances and checks—that all growth is procured and promoted; and it is by these only that the edification of man is completed. By

layers of substance wrought out of good and evil, the sandwich of life is formed. Sliced down, as it were, even the noblest existence would show its streaks of fat and lean—here would be a spot where a pinch of want, a tear, a groan, a sudden casualty, or a tedious, upheaving affliction had gone into life's composition; there, the residence of a hearty laugh, a serene meditation, the effluence of a holy action, or the joy that goes with the consciousness of an obedient spirit.

Something like *this* is to be observed of that period of probation with which we are familiar. It is a fair inquiry as to whether we have good reason to expect any such probation in the future state. Will that state be like this one,—mixed as to the workings of good and evil? And will good and evil, even if so mixed, be plastic, as here, and susceptible of such delicate mouldings? It seems to me that no reverent reader of the Word of God need have any doubt as to the answer he will find for these questions. Surely after reading Luke xvi., one can not refuse to admit the absence of each of these essential properties from the realm of the other. There is not a particle of evidence *there*, that good and evil nestle side by side. If we learn anything at all from the narrative of Lazarus and the rich man, it is the idea of association between the good and the bad being impossible–it is a separation which is permanent, as respects different personalities. This, surely, is no passage to go to, to find indiscriminate mixtures of good and evil, whether as to properties or to persons. Yet this narrative was given by the Teacher, to describe the condition of those who pass on through death into that future state we are talking about. But if not *this*,

where *are* we to find a passage giving us the desired information? We know of none.

2. *A breaking up of the unity of the divine purpose, as manifested in the destiny of body and spirit, becomes necessary to the establishment of any theory of a future probation.*

The well-defined and opposite characters of those who shall come forth from their graves, help to confirm this idea of the distinct condition of the Rich Man and Lazarus—or, if one denies the reality of these two characters, of *those* which *these* describe. The bodies of men are to come forth at the coming of our Lord, ready for the judgment. They that are in their *graves* are then to come forth; and they are to come forth, some to the resurrection of life, and some to the resurrection of condemnation. This is the time fallen upon by most modern theorists, as to a future probation for the release of souls. Almost all of those parables that deal with the two distinct classes of humanity, such, for example, as those of Matt. xxv., are seized upon to confirm the idea that probation will go on until the Lord shall come to judge the world. It is supposed that by this time many, perhaps most, will have embraced some *post mortem* opportunity. The Andover theorists think that a knowledge of the gospel may be flashed into many spirits, somehow, in the act of the coming of the Lord, and that those who have been sinners hitherto, hearing the gospel, or at least beholding the Lord, will then turn and live. This thought classes such characters with justified spirits. But how does this tally with the Scriptures? Hezekiah, in Isa. xxxviii. 18, says: "The grave can not praise thee; death can not celebrate thee." The Preacher, of

Ecclesiastes, also says: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest" (ix. 10). Even if we receive these utterances with allowance, as coming from an earlier and limited revelation, it seems impossible for us to overlook the explicit statement of that greater Teacher, found in John ix. 4, 5: "I must work the works of him that sent me, while it is day; the night cometh when no man can work. *While I am in the world, I am the light of the world.*" *This* is plain enough for those who believe that probation ends here; but what consolation those can get from it who deny this, is more than we can determine. He who, in the face of this, intimates that Jesus *will* work *at night*, giving light to such portions of "the world" as obtained little or none here (as the saying goes) has somewhat more of temerity than I should care to own. Does this utterance of his tally with the conception that at death he descended into hades to preach the gospel? If *that* is not working in the night, view it from what point we will, what then is?

But let us turn our attention to the mixed character of the resurrection. Whether we draw from Old or New Scriptures, we shall derive the same information. The utterance of Daniel, that "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (xii. 2), is confirmed by the Christ in these graphic words: "For the hour cometh, in which all that are in their tombs shall hear his voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done ill unto the resurrection of condemnation. I

can of myself do nothing: as I hear, I judge" (John v. 29, 30). To me this is decisive. Your destiny and mine depend on our deeds; and men assuredly are conscious as to the character of their own deeds, wherever they dwell, and in whatever age they dwell. From what our Lord says about "working while the day lasts," I shall presume to say that he refers to work done in the flesh. Indeed, Paul so speaks as to leave no doubt of this: "For we must all appear before the judgment seat of Christ, that each may receive the things done in his body, according to what he hath done, whether it be good or bad" (II. Cor. v. 10).

There is still another angle of vision from which to view this mixed state. There is to be a resurrection of the unjust as well as of the just, and the resurrection of the unjust is to be after that of the just, if there is any difference in point of time. If these souls in hades have a state of justification flashed upon them at the coming of the Lord, or if they have entered into the justified state since departing from earth, a quandary arises. How shall a renovation be undergone in hades, without a correspondent renovation in the grave? I may be told that God gives us a body as it pleaseth him, and to every seed its own body, and that therefore, the bodies of these justified ones will correspond to the spirits. Very good. But still there *is to be* a resurrection of the unjust, and men are to be judged for "the deeds done in the body, whether they are good or evil;" so that it matters not what may be the nature of that body.

It occurs to me that if the theorists had studied the fate of lost souls from the view-point of these rising bodies, rather than from that of a feverish fancy, a

clearer knowledge of human destiny would have been their reward. Why do not scholars respect the unity of man? Why do they not respect the homogeneity existing between a human body and a human soul? Why do they not observe that the destiny is one and the same? Will any one boldly deny the resurrection of the body, and so hope to escape the force of this fact? But there is no escape from this. There *is* a resurrection, and whether it be physical in the sense of literalness, or not, it is a resurrection of an unjust body. And there is also a penalty for the persons to whom these unjust bodies belong, and that is—to be cast into hell. The rest we leave with God, not caring to pry into his prerogatives.

Suppose, now, the theorists declare that while many will be ready for salvation by the time of the judgment of Christ, some will not. Then one of two things is true—either destiny must then and there set in for all, or probation still continues, and this precludes destiny. Further: If it is conceded that there is a possibility of probation stretching itself beyond the distinctly marked point of THE JUDGMENT, then the very safest thing for the argument one can say is, that probation, as to extent of duration, is indefinite; since, if the Judgment do not limit it, it may reasonably be viewed as illimitable. But if logic proves anything at all, when based on a sound reason of things, then there is no such thing as a period of destiny for man in the realm of God. From the beginning—on and on—like man himself—probation is eternal, for the effort is for an absolute wind-up. But this is fruitless, because there is a constant overlap. Some spirits will never be quite ready; and, judging from the time the disobedient ones of Noah's time re-

quired, and the billions upon billions, all undergoing the probation, the time required for the climax is inconceivable. To obviate this conclusion, it may be granted that there *is* no definite period of destiny for the *race of man* as such, but that there *is* for man as an individual. But things are not bettered thus. This is to deny the very purport of John's Book of "Revelations," which is written to describe the world's final catastrophe. This is to make right coeval with wrong—nay, worse than this: it is to put wrong on the pinnacle, since right, in its reach after wrong, hobbles by the way, and has imposed upon it both an eternal and fruitless journey. The Bible talks differently from this. After mercy has had full time to sue at the doors of humanity, justice drops the curtain and declares, "It is done."

Section III.

PROBATION AND RETRIBUTION ARE DISTINCTLY DIFFERENT IN THEIR NATURE AND CONDITIONS.

Probation is largely incomprehensible (as to its nature) to its subjects, while as to the nature of retribution, it is comprehensible. This, of itself, draws a clear line between the two states. Let us contrast them. As probation is a trial period, with a view to moral improvement—an aim on the part of God to grade it up toward moral perfection—therefore a condition of affairs where happiness constantly followed virtue, and misery constantly followed vice, would fall far short of accomplishing this. Hence it is not so *here*. The results of life do not come to us, while in the flesh, with the certainty of sowing and reaping. What comes to a good man fre-

quently does not correspond with what he expected. And what comes to a bad man is looked upon frequently with wonder and bitterness by his betters. This it is that makes the present life inexplicable, and especially so to those who have been taught that the laws of life are exact in their execution, and that what one sows here he will reap here. What energetic though unfortunate soul believes this? There *can* be no falser teaching, unless it be that which takes the more definite form—that we are being judged and rewarded here every hour that we live. Nothing like this is true. Trial and judgment do not thus go hand in hand. He who tries, observes and forms conclusions, preparatory to another trial; but this is not, strictly speaking, passing judgment on an individual. Both the trier and tried are *in transitu*. Probation is both the seeding and growing periods, and these are no times for forming determinations. "There is many a slip 'twixt cup and lip." We are rewarded and punished for nothing, while in this life, as *the retributive act of God*. We suffer because of the violation of laws, to be sure, and so pay instant penalties; but we do this whether we are of good or bad character, indiscriminately. Natural laws are no respecters of persons. They deal with all alike, although not with like results, morally considered.

It has been shown already that a good person can and does extract valuable moral elements from untoward surroundings; that miseries are necessary factors in the production of a perfect being, *only* when blended with happiness, as is the case while in a period of probation; that probation is the period when various divergent elements enter into the composition of life—and this, as to

locality, seems only to belong to our earthly existence. It is here, in this world, that we find free play and counterplay for the nascent being. Indeed, budding, nascent beings belong only to a world of births and deaths. Nor is it known that anywhere in the universe, except on this earth, are to be found those inexplicable causes that must go into the making up of a perfect manhood. The character of a human being can not be put to the proof fully, without being brought face to face with inexplicable circumstances. Such traits of character as composure, forbearance, patience and long suffering flourish best under the circumstances that aided in their production; and these, beyond question, are of an adverse nature. They refuse to bring reasons with them for their presence. We scent them from afar, flinch from contact with them; and yet out of these unwelcome things come joyous consequences. Dependence upon the goodness of God—a seeking for divine shelter from the storms of a troublous life—and the sure and healthy growth which springs up from it, can only be predicated where one can not see his way clearly; can neither comprehend the whys nor the wherefores, but can see the impending danger, and knows that unless he flee into the arms of a protecting Father, he will perish.

Such a state of things is vastly different from that of the realm of retribution. Retribution is not a trial period, with reference to moral improvement; and hence, in the ordination of God, the things necessary to the one are refused to the other. How, then, can probation be going on during a state of retribution? How can the rich man be writhing in torments, as a spirit doomed, and yet at the same time be passing through a period of

moral improvement? His immediate concern is with his parched tongue. When he has inclination to deliberate, it is in the interests of those he loved on earth. Hopeless himself, he would not see his five brothers plunged into the same state of despair. He is aware that his day of grace is behind him, and he fears lest others may trifle theirs away as he did.

Retribution deals only with destiny. It is not remedial. It does not contemplate the cultivation or correction of character. The good and the evil do not blend, expending their energies alike on its denizens. It is a definite stage, onward, in the career of man. It lies between probation, which is ended, and divine ratification, which will set in with the judgment. The time for improvement has been given, and the choice has been made. Destiny, as to human determination, has already set in. Every instinct of man says this is true. Every dying man believes this to be true. Read the Bible with whatever interlining one may to the living, the dying man readily detects the fallacy. Tell *him* there is a future for him wherein dwells redemption, and he will shriek in your ear, "Do not laugh at me! Do not mock me so!" Tell *him* that the remedial system projects itself infinitely out into the eternal distance, and he will treat you as an infidel. Trial, with him, he feels and knows is over. God gave this earthly period for the purpose of unfolding his better nature, and he is conscious this has not been done. Are his intuitions concerning this wrong? God said to him, "Now is the accepted time! Now is the day of salvation." The man did not embrace the time. He fooled that day away.

Mark the advance, if you please, as to the violation of laws, and the results as affecting individuals. In a state of probation these violations were infrequent, and, coming now and then, they rendered themselves serviceable. They acted as a check to pride, turning one's heart back to God. Adopted as incentives to nobler action, they were of great value, and indispensable. Thus they became to the wise man goads, driving him over a better path. There *was* a right path, and these, co-operating with gentler helps, aided him in traversing it.

In the realm of retribution, and as to the impenitent, it is different. These pressed on, blindly or wilfully, while on earth, seeking not, caring not, for the true way. They ran counter to good laws, as a rule, and not as an exception, so that what might have been helpful to them as servants, became in time their masters. In the earth-life, instead of the violation of laws becoming incidental to success, they became instrumental in their ruin. The results of violated laws—constant and inevitable as they are—heaped upon them to their overthrow. They took hold on their victims with gradually tightening grasp. Having encouraged them by the welcome given, these souls were bound fast, as captives, and then became the sport of the forces they should have conquered. This, then, is the fate of the impenitent, and should be accepted as life's true outcome.

Such passages as those of Luke xvi. will clearly outline to the observant the distinction of these two states. The life of the rich man, while on earth, when contemplated as to its causes and effects, was explicable. He obtained what he labored for—and this makes life

comprehensible—the good things of this life. He was not what one would call a vicious, incorrigible man, except as he was incorrigible to the purpose of God. God gave him his trial-period—his opportunity for converting the things and deeds of time into life's eternal substance—and he lost it. Failing to use his trial-period aright, he obtained no improvements as to the worthiest manhood. He pursued a course made up of mere self-gratification, and there is nothing salvable in such a life as this. Perhaps, if the comparison were ever made, the life of the rich man on earth was fully as disappointing to himself as was the life of the poor man to its owner. Both probably sought for and expected results they never obtained. If the hand outstretched in need came back empty to the one, the appetite, ever yearning and yet ever palled, bequeathed many an ache to the other. Periods there doubtless were in the history of each, when each experienced the vanity of human attempts. Bitterness of heart and chagrin, as they came to Alexander, came to this rich man, because there was nothing further in the scope of his conquest; but it was not productive of restraint, nor did it foster a forming patience. Life, if reflected upon, was doubtless inexplicable to each of them. To the rich man it must have been so, because the losing of the benefit of such a trial as he was granted, was sufficient to obliterate the purpose of God—and when this takes place, human life becomes an enigma. To the poor man the incomprehensibility would arise from the inequality of human lots—the surfeiting of one life, side by side with the starvation of the other.

The profit of life, if any real profit is to be had,

must come from placing one's self under the management of God. This the poor man did, and the rich man did not. The one does not appear to have been especially good, nor does the other appear to have been especially bad. But they traveled on different territories—touching elbows as they passed each other, but going in opposite directions. Men can be side by side, just for a moment, as two stars when they cross each other's orbits seem to be, and yet in fact they may be the width of worlds apart; or men may journey together, and still sustain no real relation to each other. The two travelers might skirt along the borders of the United States and Canada—the one an American, and the other an Englishman—each being foreign to the other as to birth, allegiance and citizenship. So two men, as to their probation may move out together. One may be accounted a child of God, wayward, to be sure, and unstable, almost at the outskirts of the kingdom of God; the other a child of Satan—one of his very best, and in many respects a model for the most faultless of us—almost ready to enter into the kingdom, but always watchfully controlled from entering it. Ah, these souls! so near and yet so far—as to morals, near; as to grace, distant! Signal, indeed, is the other distinction. The character of the master determines the character of the man. Tell me who manages you, and you read me your destiny. Every soul classed with that of the rich man managed himself, or was managed by the devil. Every soul classed with that of the poor man was led by the Lord's hand. Every one goes to his own place. Whither we journey during the earthly life, thither we go when we depart. There are just two routes—one goes toward

God, the other does not. Where it *does* go does not always seem so plain, but where it ends is plain enough. He that does not follow God, is lost for the want of good leadership. No man can find his way through the maze of life alone. There is no way out but God's. This is the philosophy of the Biblical classification into the saved and lost.

Section IV.

What ground there is supposed to be for expecting a future probation.

1. *The ground of a universal gospel hope.*—It is said that Christianity is not a system of ethics, but a redemption; that what man lack is not knowledge, but the power of goodness; that the search of man after God by the obscure light of reason, or the promptings of conscience, is but the actions of all the idolatries of heathendom, and that by no such pursuit can they free themselves from the bondage of sin; that the only power of deliverance is in the gospel; that the gospel is a great, divine work, wrought out in actual history, under the knowledge and power of which men are brought into a new and holy life; that there is no other power for man's enfranchisement; that no man can come to the Father but through the Son; that if Christ does not, no other power can, draw one to the Father; that the provisions made for the salvation of men is made alone through Christ; that many have never heard of the Christ during their earthly lives, and that as all men are to be judged by Christ, under the light of the gospel of Christ, they are to come before his judgment seat,

not as those who were dragged there forcibly to meet a judge of whose person, character, or even existence, they know nothing, but as those who are brought there as the necessary result of the knowledge of God, which has been given them through Him before whom they stand to be judged. ("Progressive Orthodoxy," 72–76.)

This is the sound of the voice coming from the wise men of the East, and one must confess a liking for many of these plain propositions. They have an exceedingly ancient and scriptural ring. But how did these gentlemen obtain such a necklace of jewels? They had a New Testament in their hands. This New Testament contains a revelation of God's purpose—to whom? To those who have the privilege of hearing or reading it. Has it any authority over anyone else? Certainly not! Is it written for any citizens except those who dwell on the earth? Certainly not! Is its word to the living or the dead? To the living, unquestionably! Does it contemplate the presentation of an equal opportunity to all the living? "Go ye into all the world, and preach the gospel to every creature." Does it speak equally clear as to the message that must be carried to the various classes of the dead? It possibly alludes to the descent of the Spirit of Christ into hades in behalf of the majority of one generation of men (I. Pet. iii.). What, then, is the rule as we learn it from the New Testament? To preach the gospel to the living. And what, if any, is the exception? To preach the gospel to some of the disobedient dead. But do we usually rank exceptions in the same class with rules? Hardly ever. Why not? Because it is unreasonable to do so. How, then, do we deal with exceptions? In an exceptional way. But

is an exceptional way the way of the gospel? No! Then what satisfaction can teachers find who go to the gospel to determine the destiny of the unchristed dead? None! Do they confess this openly throughout their investigations? Constantly! Does this encourage the multiplication of Disciples? never. Then what must we conclude of such statements? That the gospel is good, but that the inferences drawn from it are questionable.

Listen to a word or two from "Progressive Orthodoxy" (page 76): "The gospel is an earthly, historical religion, wrought out in the deeds and sacrifices of the man Christ Jesus, who lived under the conditions of a human earthly life, who dwelt in the cities and villages of Judea, who walked in the valleys and on the mountains of Galilee, and who died on a hillside of this earth."

This is tangible enough, and there are sure conclusions swiftly following. Here is one: The doctrine of the cross, and the conditions that go with it, were framed for men in the flesh. All its types and all its ordinances indicates this. Hence, as the passage just quoted declares, "it was wrought out under the conditions of a human, earthly life." Jesus' Incarnation and Baptism, his Death and Resurrection, as to their nature as earthly facts, root into the very soil of our faith. Predicated on these, duties arise which become impossible to angels or demons, or indeed, to anyone but a sinner or saint in the flesh. What ordinance or duty could be called from the gospel, and applied to a disembodied spirit, with a hope of doing it good? How could it be apprehended or embraced by a formless, senseless soul?

This may be easy for some to solve, but it is too hard for me.

As the matter is put by the Andover professors, at first sight it is very engaging, and seems difficult to meet. Let us throw it into syllogistic form. No man can be saved except he hears of Jesus the Christ. Some men have never heard of the Christ in this life; therefore they can not be saved hereafter, unless they hear of him. I suppose this to be a fair statement of their position, and it looks logical. But is hearing of Him or seeing Him salvation? "No!" they would say, "but it gives one a chance, and so relieves God of responsibility." But is this the sticking point? Are we out in the business of relieving God of responsibilities? This is a large job. Does God seem to sit uneasily under his responsibilities? Is it his ordinary habit to round up all other matters, besides salvation, according to the standard of perfection? Many are born blind, dumb, deformed, many suffer mentally and morally, as well as physically, because of iniquities belonging to their ancestry, the influences of which go down to the third or fourth generation. Is there any relief for these unfortunates? Is it not considered as a part of God's boundless economy—without help, and therefore necessary? In the consummation of a vast series of events some things are open to suffering—some things are subjected to misfortune. Everything can not retain its orbit. There must be asteroids—and they must take an eccentric course. Who shall dare say this may not be true as respects the confessedly unequal distribution of the gospel?

Again, what is it we mean by the word "saved"? Is

it simply forgiveness? But this is a small part of salvation! Is it simply removal from a place of punishment? But to remove one unfitted for heaven into heaven—this *is* punishment. What, then, is the truth in the matter? This—that if a man needs little knowledge to prepare him for glory, he needs much renunciation, much consecration, a patient growth and a thrifty life, and *that* constancy as to pureness of heart by reason of which a man keeps his vision of God. This, unquestionably, is the plan of God.

Further: If the grace of God be as available for salvation in the future as in the present life, why should Paul say, "Woe is unto me if I preach not the gospel"? or why take God to witness that he was "free from the blood of all men"? He felt this responsibility to the dying world. God held him in his grip, compelling him to. And sooner or later we shall all feel this responsibility as we do not now. Paul felt that there was a limit to his opportunity as well as a limit to theirs. He was on a course that would soon be finished, and in a fight that would soon be fought. Death, in his conception, was that limit. "It was appointed unto man once to die, and after that the judgment." All we know about death teaches us this. Death is the natural and necessary close of the present condition of things; and if the gospel plan is adapted especially to this life, *with this life* it seems to exhaust itself. "So far as sin is dependent upon the deeds of the body, death puts a stop to such deeds; as far as the condition of probation depends upon the actions of the body, death is the close of that condition."

It is observed by Mr. McEwan that "to some it ap-

pears a mockery to say that men have a probation in this life worthy of the name. The lives of multitudes are too short, it has been said, and the circumstances in which they spend them too adverse to have their eternity suspended on their conduct here. If they are to be put on probation in any real sense, it must be after death, and in another state of being." But in view of the declarations of Scripture, this is surely a bold impeachment of God's justice in his dealings with men. Never did prophets or apostles speak of man's probation in this life after such a fashion. They believed that their missions were both valid and competent to reach men's spiritual needs. . . .

Notice, for a moment, the only substitute these critics can offer for an earthly probation. They take I. Pet. iii. 18–21 to compensate for the loss sustained by these multitudes of unchristed ones, and from it, strain it as they may, can only show that men who had died disobedient, after the remonstrances of Noah for a vast series of years—after being in hades two thousand years —were visited by the spirit of Christ, during the resting of his body in the tomb, and were permitted to avail themselves of the brief spell of time, under conditions absolutely incomprehensible to mortals like us, to obtain what they resolutely scoffed at while on earth. This raises a counter question—not, indeed, At what period can a man be taken out of hell? but, By what Christly process can hell be so soon snatched out of a man? Evidently such process is foreign to anything he adopted on earth, and when I can accept it, with all its mysterious, irrational and unintelligent features, I shall also be ready

to believe with Mill, that there may be some possible realm in which two and two make five.

All this pother over what God is doing, or will do, with the unchristed, is more sentiment than anything else. Of course God will do right in the matter. He has never hesitated to discriminate between sins of ignorance and presumptuous sins. The spirit of equitable consideration even runs throughout the law of Moses—and certainly throughout the New Testament. The testimony of Jesus does not hesitate in its utterance upon this topic. Those who know the Lord's will, and do it not, shall be beaten with many stripes; while those who know not, and do not his will, shall be beaten with few stripes. We are left to conjecture as to whether these few stripes are the desert of a careless ignorance of his will; whether they are inflicted as the penalty of refusing to recognize his divine power and godhead (Rom. i.), or that of a violated conscience (Rom. ii.).

Not according to the knowledge men possess will they be judged, but by their deeds. Nothing is more plainly stated in the Scriptures than this! "As I hear, I judge," is the principle Christ acts upon. "Of myself, I can do nothing," he tells us. "They who have done good, will come forth unto the resurrection of life; and they who have done evil, unto the resurrection of condemnation" (John v. 29, 30).

Nor can anything man can say or do daunt God as to his obligation to disembodied spirits. The Judge of all the earth will do right as respects every one. If it is necessary to send Christ into hades, he will send him. If it is necessary to reverse the whole order of redemption, or, as to that, dispatch a new remedial scheme into the

realm of wicked spirits, this will be done. If by no other means some men can obtain a fair trial, they will have this opportunity offered them. If it is really a robbery to heaven to deprive it of the communion of "the spirits in prison," justice will be done in the court of glory. Who thinks less or other than this? Who would doubt the goodness of God in respect to these possibilities? But here lies the trouble—this path of thought we are asked to travel on is strewed with great "Ifs," and is therefore unsafe to walk in. "The secret things belong to the Lord our God, but those things which are revealed, belong to us and to our children forever, that we may do all the words of the law" (Deut. xxxi. 29). One fact of revelation is worth a bushel of conjectures.

As respects those who have an opportunity to believe on Christ, he is very explicit: "God so loved the world that he gave his only-begotton Son, that whosoever believeth on him might not perish, but have everlasting life" (John iii. 16). Here Christ makes everlasting life depend upon belief in him. And to believe in him is to trust implicitly in him, then not to believe in him is to perish. Now, it is not possible to suppose that this everlasting life can involve less than an indestructible being. The life that we enter into when we believe in the Son of God, is a life that is unassailable by death. "He that believeth in me, shall never die," said Jesus. Here we may regard salvation as the gift of a life which is made contingent upon one's union with Christ. There is a personal surrender to him, in order that our fate may be locked up safely with him. This union becomes our security

for a safe passage in the journey of an eternal life, which begins here in the flesh. The reverse is easily seen: No faith, no union; and no union, no everlasting life. Here, then, this heritage of an everlasting life is lost. The fate of the victim is described by our Lord: "If ye believe not that I am he, ye shall die in your sins." There is no recovery known for this sort of death. Before we attempt to cherish a hope that, after æons of time shall have rolled away, the gates of hell shall swing wide open, and the region of the damned thus become depopulated, we ought to find a solid basis for that hope to rest on.

Excellent as many of the men are who indulge in these sentimental utterances, it is entirely within the bounds of truth and charity to say that many of them do not belong to the class of men that is foremost in pushing the gospel to the ends of the earth. Grave and solemn is the interest committed both to them and us. The ignorance of men, which is used as the reason for a *post mortem* gospel, is the very ignorance they are called upon to reduce. No provision that could be made even by the almighty God can work in absolute perfection. Wonderful, indeed, would that system of salvation be which could embrace all men's needs in the opportune moment—coming to them, not in the nick of time, as we say, but so coming as to give full opportunity to every one for a perfect development into a perfect manhood. Human beings will weary in well-doing. All machinery will clog. Oppositions will set in and detain. The devil will beat one back to the point of starting. Disappointments will arise suddenly, and we may as well expect them.

Is God blind to all this? Will he cut one down in wrath where the instrumentality failed? Will he condemn a man for want of opportunity? Will he punish us for what we could not help? Certainly not. We may suffer in consequence, but it will not be the inflicted punishment of God, and *therefore not hell.* Every responsible man has had some light in his day. No man has ever walked in total darkness, unless he caused it by excluding the light; for, were this so, there would be no *nexus* between the Creator and the creature by which one would be morally bound to the other. Even in Nineveh, those to whom Jonah was sent preserved their moral responsibility; and they had sufficient consciousness of sin to ground a repentance upon, else he would not have been sent to command them to repent. Men will be judged according to the light and opportunity they have enjoyed while on the earth. What superior light has come to others will not concern them. What influences others may have involved *them* in by acts of iniquity, will cut no figure in the divine measurement. They will be judged for their own personal acts. Unfortunate as they may have been, they will possess some responsibilities; and these will bring them up to judgment, with all others. They will be JUDGED, not TRIED. Trial will be over. They will be JUDGED—and according to the finding of God, either acquitted or condemned.

2. *The ground of a scriptural exegesis.*—Strange as it may sound to a conservative mind, a ground of exegesis is claimed by the advocates of a future probation. Nor are the scholars either few or feeble who represent this school. Should a question of personal integrity be

raised concerning them, it must be admitted that they are men of Christian honor, who would scorn to stoop so low as to prostitute scholarship, or intentionally to weaken the power of the Word of God. But it is equally true that some of them belong to a class which has been raised in a school of thought that winks at a Catholic purgatory; and others to a class which has been surfeited by a rigid Dantean idea of hell. These scholars have had their sympathies largely drawn upon by pondering over the unequal chances that come to human beings as to an acceptance of the Christ. Their desire seems to be to represent God as absolutely gracious to all. They seek for a light which is not revealed to ordinary eyes, and of course their temptation will be to stretch the fair meaning of Scripture texts beyond their just bounds. It is to be observed, however, that such a course can neither obviate genuine difficulties, nor supply the *desiderata* for a complete *post mortem* gospel. There should be other and very plain, unquestionable utterances of Holy Writ at hand before one steps forward to take foothold on the one or two passages of Scripture now in strenuous controversy.

It is to be noted that the Bible is a rule of faith and practice for those to whom it is sent. It is not a repository of information of a speculative kind concerning the final condition of those to whom it has never come; or if the principles on which the All-wise Judge shall finally determine that condition. So far as the possibility or impossibility of our own salvation after death is of practical importance to ourselves, in relation to present duty and responsibility, WE, to whom the Word of God has come, may surely expect from it sufficient light

to guide us. If we wish fullness of utterance thus far, it is at hand; if farther, we are doomed to disappointment. We shall get a gleam here and there—a flash, as it were, that leaves us in deeper darkness. Mysterious allusions to unknown events are scattered throughout the Scriptures. Thus, we read of the angels of our little ones ever standing before the Father; of Satan contending for the dead body of Moses; of Michael and his angels warring with the dragon; of some people being baptized for dead ones. But who could hope to build systems of truth on such slender statements? Why should we flinch at the seemingly severe judgments of God? There is precisely the same reason for relying on the execution of the threats of God as on the fulfillment of his promises. On both sides the faithfulness of God to his word is seriously involved. "All the lines of evidence which lead to faith in Christianity run close up to the margin of eternity." With these few prefatory remarks upon a correct exegesis, we propose to call your attention to the force of the word *Aionios*.

Aionios.

The relation of this term to probation may not be seen by every one at a glance. It is usually considered in connection with future punishment, and that and probation seem to be two distinct things. This would be a correct conception were not future punishment involved in the discussion. *Aionios* is the word that is taken to settle the limit of duration. Of course, with those who find in it the conservative church-idea of eternity, the thought of any necessary association between the word

aionios and probation seems foreign. If, however, a construction be given to this word which is at all in the interests of the restoration theory, the attitude taken by the term changes. If future punishment is looked upon as *age-lasting*, and an "age" is conceived as a limited time, then the question arises, How shall we consider this limited period? Is it simply and wholly one of punishment? This can not be, seeing that in this case punishment would end, and end happily, to its subjects —that is, they would be restored, and hence they would have passed through a remedial period. In this case punishment must be viewed in the light of a "chastening for the present, that seemeth not to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. xii. 11). This is designedly remedial, and, therefore, as has been shown previously, can have nothing to do with destiny which is determinate. It contemplates gradation, and what does this is probationary. Its subjects are not supposed to be in "durance vile" in any final sense; rather they are being scourged for "their profit, that they may be partakers of God's holiness." Such being the mixed state of mind as to the future state of the wicked, growing, in part, out of different comprehensions of this noted word, it is thought best to subject it to some examination.

Aionios is an adjective, and is derived from its noun, *aion*, which signifies *an age*. It is a time-word. It denotes duration, more or less. So strictly is this so, that Thayer tells us, in the expression, *tous aionas, ton aionon*, "the endless future is divided up into various periods, the shorter of which are comprehended in the longer." In

reference to its bearing, scholars inform us that of itself the word "duration," or "age," does not determine the length of the duration, or age; that God has duration, and angels have duration; that the Creator has an *aion*, and the creature has an *aion;* but that of the latter is as nothing compared with that of the former. "Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee" (Psa. xxxix. 5).

In reference to man and his existence, the Scriptures speak of two, and only two, *aions*, or ages—one finite, and one infinite; one limited, and one endless; the latter succeeding the former. The two *œons*, or ages, known in Scripture, are mentioned together in Matt. xii. 32: "It shall not be forgiven him, neither in this world (*aion*), nor in the world (*aion*) to come." We find them again in Eph. i. 21: "Above every name that is named, not only in this world (*aion*), but also in that (*aion*, understood) which is to come." Although we have other instances at hand, we have but time for these two. These two *aions*, or ages, then correspond to the two durations of time and eternity in the common use of these terms.

What is true of the term "age" is true also of the terms "forever." It has a twofold meaning, both in Scripture and in common use. It may mean as long as a man lives; as long as an age or dispensation lasts; or as long as the existence of God—and there is an abundance of instances to verify this. Like the "*œon*," however, the limited signification of the word does not disprove its unlimited signification. In either instance it is *age-lasting*, but its use in some instances is so evident that nothing but hyper-criticism will attack it.

I may be permitted here to introduce a comparison of the usages of this Greek word *aion*, carefully drawn by Prof. Shedd: "Since the word *aion*, or age, in Scripture, may denote either the present finite age or the future endless age, in order to determine the meaning of '*œonion*' (*aionios*), it is necessary first to determine *in which of the two œons*, the limited or the endless, the thing exists to which the epithet is applied; because anything in either *œon* may be denominated '*œonian.*' The adjective follows its substantive, in meaning. Onesimus, as a slave, existed in this world (*aion*) of time, and when he is called an *œonian*, or 'everlasting' (*aionios*) servant, as in Phil. 15, it is meant that his servitude continues as long as the finite *œon* in which he is a servant; and this is practically at an end for him when he dies and leaves it. The mountains are denominated *œonian*, or 'everlasting' (*aionia*), in the sense that they endure as long as the finite world (*aion*) of which they are a part endures. God, on the other hand, is a being that exists in the infinite *œon*, and is therefore *aionios* in the endless signification of the word. The same is true of the spirits of angels and men, because they exist in the future *œon* as well as in the present *œon*. If anything belongs solely to the present age, or *œon*, it is *œonian* in the limited signification; if it belongs to the future age, or *œon*, it is *œonian* in the unlimited signification." Prof. Thayer says *aionios* means "without beginning or end; that which always has been and always will be," citing, as an instance among many, that of Onesimus, of which he says: "*Joined to thee forever as a sharer of the same eternal life*," in explanation of ver. 15. He says *aionios*, from Plato on, gives prominence to

the immeasurableness of eternity, and is especially adapted to supersensuous things; and speaking of *aidios*, which he gives as the synonym of *aionios*, he says: "It covers the complete philosophic idea—without beginning and without end."

Before we pass from *aionios*, it may be well to criticize a course adopted by those who would vindicate the idea of everlasting punishment. It is said that if *aionios* is merely "age-lasting," in the limited sense, it affects the length of our happiness as well as that of our misery. This appears to be shrewdly put, and yet the thought itself is inconceivable. It is one of the many instances in which logic is made to predominate over common sense. Who believes it to be possible that after *œons* upon *œons* of time, a state of salvation will finally become one of perdition? And yet this is what *must happen*, if *aionian* happiness is but limited happiness. On the other hand, who can believe that after *œons* upon *œons* of time a state of perdition will finally become a state of happiness? The whole thought is inconceivable, since perfection and depravity cannot be joined together in wedlock, or serve as a climax, the one for the other.

Having said this much, let us turn for our final consideration, to an obscure passage of Scripture, made famous by controversy—I. Peter iii. 18–21. It is foreign to our purpose to offer an exegesis. Nothing would be gained by such an attempt. Rather than this, we propose an inquiry into the merits and demerits of the exegesis extant. The history of the discussion upon this text is well worth perusal to those who take an interest in such things. It extends throughout the

Christian centuries, but mostly in the two earliest and the latest. It is but fair to say that both sides contend for their interpretations as just and accurate expressions of the divine utterance—the one holding to the statement that Christ went in Spirit through the prophet Noah, and preached to those who, like the Ninevites, were confined to a limited time, previous to their destruction; while the other, rejecting this interpretation as far-fetched, holds to the position that Christ really descended into hades, and preached the gospel to those who had been disobedient in the days of Noah. The first interpreters justify their exegesis by quotations like these: "Christ came and preached peace to you that were afar off"—an utterance of Paul's, in Eph. ii., referring to his own labors among these people; or choosing an expression from the very epistle that contains this controverted passage, to-wit: "Searching what time or manner of time the Spirit of Christ which was in them did point unto when it testified beforehand the sufferings of Christ" (I. Pet. i. 11), referring to the prophets of the Old Scriptures. Indeed, it marks this use of the term "Spirit," as related to Christ, as a habit of Peter's. The second class—they who believe in a future probation—claim to stand on a straightforward exegesis, dependent for its support on no other passage, unless it be its kindred one, found in I. Pet. iv. 6, speaking of the gospel being "preached to the dead, that they may be judged according to men in the flesh," etc., etc.

If the first be right in their interpretation, they simply teach what the Old Testament authorizes them to—that Noah preached to his fellows the will of God,

and that their disobedience consisted in rejecting the things then and there preached, which became the cause of their final condemnation. If the second be right, then Christ selected these same disobedient ones as the especial objects of his ministry, descending into hades to reach them. There is this distinction to be noticed between the two interpretations: That while the first have held to the idea that Noah denounced upon his hearers the judgment of God, the second seem to have taken it for granted that Christ's business was to preach to them his salvation. Considering that the persons preached to went down to hades as disobedient ones, it occurs to us that those who hold to the denunciatory idea are at least as safe in their exegesis, whatever they may be in their sympathy, as those who hold to the evangelical; and especially so, when there is nothing in the passage itself to inform one whether Christ proffered a promise or pronounced a condemnation. In siding with the first interpreters, one puts himself in sympathy with God's constant purpose, which is to preach repentance unto every living sinner; whereas, in siding with the second, one finds himself in the company of those whose sympathies not only run away with them, but also lead them to prefer an exceptional preaching to the impartial evangelization of the gospel—exceptional even in hades—and singularly exceptional there—even to the preference of these wilfully disobedient ones over the ignorant and unchristed ones.

It is supposed that the allusion is made to this impenitent class by Peter, because of some connection between them and the flood he was mentioning in his comparison of this with the baptism of a believer. But,

in all reverence to the inspired apostle, it must be deemed, I should think, a very riskful allusion, if even we allow that the field of vision was clear to him as respects an after and thorough evangelization of hades. Are we not correct in saying that Peter's Master never set him such an example? Whatever arcana of mystery he had it in his power to open, one thing is certain—he did not open it. Are we safe, then, in resting on such an interpretation? Paul had revelations, he tells us, that were not lawful to utter. Can a revelation such as this—that sets the curious mind all agog, and lulls the guilty conscience into lethargy, giving no satisfaction to the one, nor allowing any growth in grace to the other—can such a revelation be lawful? Is it a revelation?

As to the actual merit of the one theory over the other, where exegesis seems evenly matched, and in as far as the truth contained in either actually refers to the parties involved, a candid mind will be bound to see that *this* must depend upon the need of the recipients for the thing proffered by the preacher, and, also, upon their ability to turn this proffered thing to good account. In the case of the first interpretation, we have a vigorous preacher, divinely commissioned, with a valuable and old-timed message, standing before ordinary men in the flesh, who have reasonable capacity for receiving the truth, and who would not have been appealed to by Noah had there been no chance for redemption. *History confirms all this.* In the case of the second, we have certainly a most capable preacher while among us (whatever loss he may have sustained by the dissolution of soul and body), bearing a message of salvation to disobedient

spirits who have been disrobed of flesh and dwelling among the impenitent for two thousand years.

No one can believe that anything occurred in hades, conducted by the All-wise Christ, which in the nature of the case was necessarily abortive. This would be a disparagement of the divine wisdom that no reverent mind would dare think of. Christ must see his way clear to a reasonable harvest bofore he attempts this *post-mortem* work. Merely to preach as Saint Xavier did, whether one has capable hearers before him or not, is little short of vanity. Merely to present salvation to one, or to snatch one out of his misery, whether or not he can be ridded of his inherent obstacles, would seem to be the very height of folly.

If Christ made this descent into hades, for the work attributed to him, it must have been in the original purpose of God, and so formed a part of the great plan of redemption. If *this* is true, and if we preachers, in the flesh, need knowledge on this point for the comfort of faltering souls, it would seem to have been legitimate to the gospel narrators to state this supposed fact in its order, between our Lord's Death and Resurrection, as one of the important factors for a universal salvation, as they freely mentioned his Baptism, Temptation, and Transfiguration. Why then are they silent? And why is Peter silent in that memorable Pentecostal sermon, when he quotes David as saying, "Thou wilt not leave my soul in hades nor suffer thy Holy One to see corruption"? Was it not necessary before these living sinners? Would it have embarrassed Peter's plea? If so, how would it act on a gospel plea to-day? By the by, those words "leave" and "suffer" are suggestive. They smack of helplessness. They concur with all we know

of one who has died, whose body has gone down into the tomb, and whose spirit must wait patiently the hour of its deliverance, and the reunion of body and spirit. This occurred, in Jesus' case, on the third day after he died. What authority have we for believing that Jesus was active as to preaching the gospel between his death and resurrection? How could he while in a state of dissolution do *personal* work? Do not the apostles date everything as respects a completed salvation after the Resurrection? Do not they base their plea upon the Resurreetion? Why should we stultify ourselves by believing that in the midst of his humiliation, when his soul was disrobed and under the same subjection as those whom he is said to have preached to—before he had been recognized by his Father by raising him from the dead—before he had entered into the Holy of holies to offer his own blood, once for all, for the sins of the world—before he had assumed his throne or established his kingdom—while ALL OTHER AGENCIES AND POWERS WERE STILLED, AND THE UNIVERSE WAS IN A HUSH—that at *this premature* hour, he went and preached the gospel to the spirits in prison? This is a novel mission indeed! Unlike that of John the Baptist; unlike those of the Twelve and the Seventy—since these all closed prior to the great facts they anticipated—while this seems to run a-muck of these facts—basing itself upon a foundation not, as yet, laid. It can not have been a preparatory mission. It is too incomplete. It refers to but one generation of men and that an incorrigible one. . . .

Lastly, what may reasonably be supposed to be the condition of these "spirits in prison"? Two thousand years should stand for something, however used. In

less time, nations as great as the Roman have come in like a behemoth and gone out like a dream. Less than this time by five hundred years was necessary for the rise and fall of Judaism. Two thousand years of obduracy in sin! Two thousand years of depraved and infernal associations! Two thousand years of spiritual derangement! Two thousand years, during which the actual substance and organization of the soul is in process of disintegration! Oh those two thousand years of peril and doom! No light! No wholesome spirit atmosphere! No spirit food! No spirit growth! Physiologists and surgeons tell us that the diseased eye shuts itself in terror from the sun. That the inflamed lungs draw every breath in torture. These good gifts have in nowise become malignant, but the bodily functions, racked and distorted by disease, are too disordered to use or enjoy them. What shall we say of these spiritual structures? How many year will you give the rich man, "tormented in this flame," to fit himself for growth into a manhood, long since despised and cast aside? Does not positive inability suggest itself to you? Can there be a kindlier, wiser or more accurate decision than that expressed by the Apocalyptic angel: "He that is unrighteous let him do unrighteousness still; and he that is filthy let him be made filthy still" (Rev. xxii. 11).

It will be seen that I have offered no theory of how those ignorant of Christ will be saved, if it be not according to the works they have done, and the conscience that acquits them. I *do not* KNOW, but fortunately my ignorance will not condemn them. I have neither taste nor patience for the thought that the spirit of Christ will do the work of salvation in some incomprehensible

way. I sympathize as little as the Andover professors, with the conception of their being reached by the *essential* gospel, if that means without a clear knowledge of the gospel. Special spirit-missions I know nothing about. Exceptional or abstract acts of mercy during the gospel-day, or during any future day, my thought refuses to take hold of. Grace without the gospel—an impact of holiness falling as an impression upon depraved souls, is to me too much of a fallacy to be called a gospel. I prefer to conceive of men as being judged by what little light they have, and by what deeds they do in the flesh, than by something that seems to me more a subterfuge of man than a measure of God. To me, such a sort of light is very darkness itself.

Some seem to think that whither our sympathies tend, thither the truth must be. It may be so, but I have searched there, again and again, and can not find it, nor when it is claimed to be found there by others can I recognize it. I deny the salvation of no one I know nothing about. I simply can not affirm it. Without knowledge from God I hold that our tongues are locked up. Our message is to the living and not to the dead. Our duties reach out as far as a responsible being may be found. All our time should be taken up in striving to reach him with the substantial gospel of our Lord Jesus Christ, rather than in discussing the probabilities of a supplementary message.

We do but magnify the truth when we rejoice in the universality of the gospel principles. It is an inexpressible pleasure to me to keep in mind that Jesus tasted death for every man; that he came not to take life, but to bestow it more abundantly. Had I it in my

power, every man, woman and child on this great globe should enjoy this superb blessing. But it is not. So far as I know, it is in the power of none in either earth or heaven. The fate of life seems to forbid it. Some must fall before they learn of the gospel. Some are so isolated—some so hidden away in the great mass of humanity that even the most faithful preachers can not reach them. Some are to be ranked among those unfortunates who suffer because of others, like those in Paul's day, who, hungry as they may have been for the Word of Life, listened with pain to those words addressed to their obdurate neighbors: "Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo we turn to the Gentiles" (Acts xiii. 46). And then, did not natural obstacles throng the way, one is still confronted by his own wilfulness. There is a salvation —the very salvation of Christ, but, alas, it cometh not to all the needy ones. It is a gift, a gracious gift, but like every gift, it is only a gift to those who gratefully receive it. THEREFORE, HEREABOUTS, hangs a mystery, which neither your eyes nor mine can penetrate. The fortuities of time are too thick and fatal for mortals like us to find any equivalent for other than that revealed. Gracious Father, all are in thy hands. Who, before the coming of Jesus, can have known the mysteries of his salvation? Who (further than thou hast freely declared thyself) may tell of thy future dealings with the unchristed souls of earth and hades? We trust Thee, O thou Just One! Thou hearest the petitions, and markest the needs of all souls! Carry out thy righteous will as it pleaseth Thee, and help us all to say, "Thy will be done"!

MISSIONS AND THE UNITED STATES; OR, OUR PROGRESS IN THE EVANGELIZATION OF THE WORLD.

BY J. W. ELLIS.

The founder of the Christian religion is the hope of the world. His authoritative utterances, made nearly nineteen centuries ago, are in force to-day. He was lifted up, that all might see him. So great is his beauty, so sweet his pure, unselfish love, so attractive the divine treasures he offers to all who will, that to see him truly is to accept him.

The spirit of Christianity is a missionary spirit; and the authority for mission work, being that of Christ himself, is the law under which all work, who are trying to evangelize the world. This authority was recognized in primitive, mediæval, and modern times; and so it shall be until every land reflects the smiles of Jehovah in the acceptance of the Son as its Priest, Lord, and Saviour.

Paul, though not reckoned among the twelve apostles, began his work of carrying the gospel to those whose hearts the "glad tidings" had never rejoiced, to those whose eyes were averted and had never caught a glimpse of that wonderful one, who was raised up to catch their gaze. By sea and land he went, suffered pri-

vation, and finally death, " to open the eyes of the Gentiles and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Jesus Christ."

It was by such work as this, that before the dawn of the third century, the church had extended the borders of Zion through Asia Minor, Greece, Italy, Southern Gaul, and Northern Africa. The missionary work of the church was now carried on by individual enterprise, so to speak, and not through organized effort. Paul's was a personal work; no incorporated body sent him forth; none stood behind to rescue him from peril or supply him with funds. None? He operated under the behest of the Prince of Peace, and he drew upon the inexhaustible treasury of heaven, to provide for his need.

It was so in the fourth century, when Ulfila carried the gospel to the Goths. This Gothic apostle accomplished wonders through personal effort. Early in the fifth century, Chrysostom founded at Constantinople an institution to educate Goths to preach the gospel. Early in this century, too, missionaries made their way into Southern and Western Gaul, and the gospel was sounded around Aries, Lyons, Troyes, Metz and Nice.—(*Cf. Maclear.*)

The downfall of Rome was at hand. The gathering hosts were already rushing down from their northern strongholds to deluge the plains of Italy. The frozen lakes of the north were abandoned for the warm streams swelling the Tiber, on the banks of which, in mistaken security, vaunted the seven-hilled city—the mistress of the world. The frontier lines of the church were

stamped out by the on-coming numberless savage hordes, dressing with dauntless courage for ruin, conquest and plunder. The church had been aroused from comparative passivity and had become aggressive. She now must be patient and courageous. She must exercise wisdom and prepare for the avalanche.

The Anglo-Saxon had sat in his mead-hall, and with his bow and battle-ax beside him, had drunk and reveled in the halls of Wodin. Christianity must change this savagery into gentleness—this worship of nature into that of nature's God. The Saxon character was not without encouragement. There was an over-ruling love of liberty united with aggressiveness, and a lofty independence, though united with the grossest superstition. To this love of liberty, an appeal might be made; and to this independence, the opening up of a better faith, Christianity might be addressed. Society was unsettled, and the work of the church was to subdue passion, bring order out of chaos, and establish good will among men.

The Celtic missionaries, out from the seclusion of Ireland and the Highlands of Scotland, sent forth missionary workers. Columba, the founder of the monastery of Iona, to which Shakespeare makes reference, was an evangelizer of the Northern Scots. And we might run through the long list of earnest workers down to "the famous Winifrid or Boniface, the apostle of Germany, who went forth first to assist Willibrad at Utrecht, then to labor in Thuringia, and Upper Hessia, then with the aid of his kinsmen, Wunibald and Willibald, their sister, Walpurga, and her thirty companions, to consolidate the work of the earlier missionaries, and

finally to die a martyr on the shore of the Zuyder Zee." —(*Enc. Brit.*)

There is one mark characterizing these personal efforts —*they lack permanence.*

In order, perhaps, the gospel was sent to the Roman, to the Celt, to the Teuton, and to the Scandinavian, to the Slavonian, the Moslem, the Hindoo, the New World.

The patience of Chrysostom gave way to the fiery zeal of the Christian Crusader. The Monotheism of the Christian has been confronted by the stubborn Slave, with his triple and many-headed divinities. The friendly and inviting religion of Christ had finally triumphed over a system adopted in fright, pursued in horror, and thrown aside with ecstatic delight.

The opening up of a new world extended the field of missionary labor, and the banner of discovery was accompanied or rapidly followed by the cruciform ensign of righteousness.

Civilization came from the East. It spread toward the setting sun. As fast as it gained a firm western footing it looked back toward its eastern source with a look of benevolence and philanthropy. In the west it would grow into power and efficiency. A universal religion of righteousness has a world to conquer. It should have a country of boundless resources as a base, from which to operate. It should have its home in a country whose people are lovers of liberty, whose views are broad, whose spirit is independent enough to break with error, and, proving all things, hold fast that which is good. Its home should be cosmopolitan, the ideas of which are co-extensive with humanity.

The religion of Jesus Christ has been in the world

asking recognition and acceptance among the peoples for eighteen centuries and more, with what result? The religions of the world may be stated approximately as follows: Jews, 8,000,000; Roman Catholics, 200,000,000; Greek Church, 85,000,000; Protestant, 120,000,000; Mohammedans, 120,000,000; Hindus, 143,000,000; Magian and Parsees, 1,200,000; Buddhism, Chinese and Japanese religions, 485,000,000; Fetichism, 190,000,000; making a total for the present population of the globe, 1,352,200,000 souls. This can not be far from the actual number. Of this number, 405,000,000 profess the religion of Christ, leaving more than 947,000,000 who do not profess it, and it is safe to say that three-fourths of this balance, or about 710,000,000 never heard of this religion which is indeed of God. That is to say that more than one-half of the present population of the earth never heard of that name which is above every name, nor is there any other under heaven given among men whereby they can be saved, and this too, after the command, "Go ye into all the world, and preach the gospel to every creature," has been ringing in the ears of the followers of Jesus nearly nineteen hundred years.

What are the United States doing towards the evangelization of the world, and what is their measure of duty?

1. The measure of duty is *ad valorem* rather than *specific*. What is overflowing measure for one man may be a niggardly portion for another. The Saviour was not inattentive to this principle of justice. When the poor widow threw into the treasury all her living, though but one farthing, he observed it and commended

her above those who, of their abundant substance had brought much to the treasury.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily, I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark xii. 41–44).

The measure of duty here contemplated has reference to money given, the amount given, and the motive inspiring the gift. Money is a great moving "power behind the throne." It is a civilizer and a Christianizing agent. Without this medium of exchange, commerce would sink to barter, and countries would become isolated. Progress would be mocked and the very thoroughfares of trade and travel would become wheel-ruts, over-grass-grown, requiring expert guides to lead the solitary voyager. Money? It is God-given, and the supply is equal to the need and advancement of society. If the present should waste, squander, or fail to use it for the best purposes, He has wisely stored up untold millions for a wiser and better future. Man can not thwart the ultimate purposes of God. He may defer the millennium, but it will come. Opportunities may be golden and inviting at hand, yet they may be thrown away; but when a worthier generation shall arise, other opportunities as golden and as inviting will be given. Responsibility rests upon each successive

age. The living present, with an eye looking to the future, must render an account of its own stewardship. The amount given, or to be given, must be measured by the ability of the giver, and the object for which the money is to be given measured by his love. If a man's love for money is his greatest passion, he will never be a spendthrift, though he may become a miser. If philanthropy is the energizing principle of his life, he will seek the good of his fellow-men, and deem no sacrifice too great for him to make, no peril too threatening for him to undertake. If his love to God is supreme, the best of his nature contributes to united effort, to prove loyal to that love. Everything he is, and all that he has, is brought to the consecrated altar, as his reasonable service, and with a trustful heart he offers it to God—offers it, not as a sale, not as a gift, but in recognition of the fact that it already belongs to God—that the earth is His, and the fulness thereof.

The object for which money is given is always to be considered. It may be that not much is needed, and although the amount be small, it may also happen many should share in its payment.

If a roof is to be put on a church, at a cost of $150, every member of the congregation should contribute to it. If the preacher's salary is to be raised, it would be a wrong to the body of the church for a few members to pay the whole debt. Every one should be asked to exercise the privilege of giving—no one should be passed by, lest some poor widow, with her two mites, be overlooked, and she, thereby, be defrauded of a blessing her heart may so much need.

We love that which costs. If the love is great, it is

based upon great cost. God loves man so much because of the great cost to redeem him. As a rule, where nothing is paid, there results a corresponding want of esteem. If you would interest men in an enterprise, induce them to share in the cost. You say, Interest them sufficiently and they will pay? Granted; but that interest will be intensified by the first payment.

In a discussion of the missionary question in the evangelization of the world, the money question is of very great importance. As a means to effect the end in view, few now fail to appreciate it. The amount required is certainly more than has yet been given. The object, by which the amount shall be estimated, transcends all others in magnitude and importance. The requisite factor to make the product sought, is the supreme love of God in the heart. This is meant to comprehend the fact that love toward man is warm and active in that same heart. It is doubtful if this can be said of any other religion. In most of the systems, the reverence, or even love, paid their gods, does not include love to man. A fiery zeal may be manifested toward the first, and unrestrained hatred and revenge toward the second—in a word, proselytism may be prosecuted at the edge of the sword! There is but one religion entirely suited to all climes and to all people, and that is the Christian faith. Mohammedanism was suited to a peculiar time, a nomadic people—for semi-civilization; Buddhism for a people of a mystic, dreamy Nirvana. A speculative atmosphere settles over it all; but for a robust, vigorous, practical people, it is not suited. The aggressive independence of the Anglo-Saxon could not brook its unpalatable philosophy. No less under such

systems would the human heart yearn and cry out for firm anchorage, something real, something that outlasts time and satisfies the profound intentions that rise in the reflecting mind.

The Christian religion is cosmopolitan as man, as true as light, purer than the glowing fire beneath the crucible, as powerful as the arm of God, as invigorating as the tree of life, adapted to every soul-need, bringing temporal and eternal happiness to all. It has no favorites. It is not exclusive. All are Romans; none are barbarians. All are favored. There are no Jews, no Gentiles. Islam is not at war with unbelievers. "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." The Christian religion is adaptable to a man's condition in Syria, among the Himalayas, in Arctic lines, in the isles of the sea, under the tropics, in temperate climes, in the old world, in the new, everywhere—anywhere he may have his home or travel. This is the superior religion. None devised by man, or evolved through centuries, can compare with it. It is given of inspiration—it is of God.

What is strange in the evangelization of the world is this, that after nearly two thousand years, the primitive seat of this system should need missionaries itself. The East has given the West the world religion, which the West in turn must carry back to the East.

The United States of America afford the base of operations which shall eventually plant the rose of Sharon in the very deserts of the East, till they bloom with perennial beauty and heavenly fragrance.

Our country is, as Prof. Austin Phelps says, "a suc-

cession of crises." If there was ever a time when a great crisis was foreshadowed, it seems to be the present. In the providence of God, as men become unworthy, Christianity forsook them—like a beautiful bird flying from the East towards the purer and better sustaining atmosphere of the boundless West. Here it finds a congenial clime. God pressed his finger on the earth, and it spread out beneath the touch. God lifted his finger; but the diviner impress is visible, and becomes more and more perceptible year by year.

In this vast domain, exclusive of Alaska, having, according to the last census, 2,970,000 square miles, a population as great as all the inhabitable earth might live and prosper. We have about 2,000,000 square miles of arable land. China supports 360,000,000 persons on less than a million and a half square miles. This immense population, too, live upon the fruit of the soil. What may we not look forward to in the light of such facts?

See how God is blessing this Christian nation. We have mineral wealth exceeding all the mines of the world. We have the most skillful mechanics, the best implements and the best manufacturers. "The remarkable increase from 1870 to 1880," says Strong, "places us at the head of nations."

To state the well-known fact, that this is an age teeming with invention and discovery, with wonderful advancement and enterprise, is to have it accepted.

2. Responsibility is to be measured by light. Fishes that live in the great Mammoth Cave are not even unfortunate in not having eyes. Ignorance is darkness, and those helplessly lost in its mazes, have but rudimen-

tary power to discern spiritual things. But we have been given eyes, and we see. Science is enlarging the ideas of men. The age is awake and active. What nation has been so much blessed of God as the United States? To extend the question, what age of the world has ever enjoyed such advantages and opportunities? And is it not reasonable that our responsibility is commensurate with the wealth, power, Christian civilization we enjoy, the age in which we live, and the opportunity presented? Where much is given, much will be required. It would be criminal in this nation to be indifferent. Sin is a reproach to any people, and more so, if that sin should rest on selfishness and be characterized by base ingratitude—

> "Ingratitude is monstrous,
> And for the multitude to be ungrateful, were
> To make a monster of the multitude."
>
> (*Coriolanus, Act II., Scene* 3.)

3. It is the prophecy of heaven that the gospel shall cover the earth as the waters cover the beds of the seas. We should remember this, and bestir ourselves. Time is so rapidly unfolding the great store-house of events, that we are bewildered in the presence of the sublime facts revealed. Surely truth is stranger than fiction, and realization transcends the anticipations awakened by prophecy. Before the present century, missionary enterprise did not constitute a feature of the church. Now any church not so characterized is doomed, and an early burial awaits it. The finger of God is pointing the way, and his children are beginning to move. He has waited a long time for men to preach the gospel to every creature, and to "disciple all nations." Was it to

prove that the salvation of the world must see God distinctly in every move? Inspired men went forth, and carried with success the gospel of peace to Asia and to Rome. Swift the message ran. But subsequent centuries saw the herald of God's love obstructed, and impregnable barriers seemed to interpose. China was literally hemmed in by impregnable walls and towers. Japan, island-sealed, forbade entry into her ports. A dark shadow lay upon Africa, and her unknown interior had no admission for the explorer. India lay drunk in speculative philosophy, superstition and idolatry. Two hundred millions hostile to any religion but their own; distorted and grown old in "rigid and frigid" molds of caste. Such was the state of these countries prior to the dawn of this century.

4. God opened the door for missionary work in these lands and in the isles of the sea. How interesting to trace the mysterious workings of Him who upholds the heavens by his arm of strength, and makes the earth his footstool! The Opium war, led on by Great Britain, was an entering wedge. The United States joined in the contest; also France and Russia; and the crusade against China began, to end in the treaty of Tientsin, a part of which reads as follows:

"The Christian religion, as professed by Protestants and Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling, and not offending against the laws, be persecuted or interfered with."

This was the earthquake shock that cast down the wall of isolation that had shut out the world for centuries. The United States helped as an instrument—perhaps unconsciously helped—to forward the evangelization of the world. Like a sweeping, on-rushing tide, the up-lifting flood of gospel light has fallen upon that land. "Dr. Williams," says Pierson, "after thirty-two years in China, thinks that half a century more of Christian missions will evangelize, and even Christianize, the empire;" and Dr. Bartlett has well said of China and her prominence in idolatry, this "Gibraltar of pagandom may became its Waterloo."

5. In the distribution of the once pagan world, the "Sunrise Kingdom" must be awarded to the United States. Japan, shut in by the encircling sea, through a long and misty past, has been secluded, and her ports sealed against the world. Attempts had been made to Christianize her people. The errors of Roman Catholic missionaries, and short-comings of professed followers of Christ, awakened a spirit of persecution which swept like a flood of fire over the country. Edicts were finally issued by the government prohibiting missionaries from the kingdom, declaring that "if any Christian, or even the Christians' God himself, should set foot on the islands, he should lose his head."

It was in 1852 an American vessel was wrecked on the coast of Japan. The seamen were inhumanly treated. We sent Commodore M. C. Perry, with an expedition, to settle this matter, and secure protection for American citizens, their ships and crews.

It was a beautiful Lord's day when this expedition arrived in the harbor of Yeddo and cast anchor. The

American flag was unfurled and spread over the capstan on the bow. This became a sacred desk when the Bible was opened and placed upon it. The Commodore turned to the one-hundredth Psalm, and read: "Make a joyful noise to the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

The reading was followed by singing. The result was as wonderful as bloodless. As if the power of omnipotence were in the words spoken and melody sung, the ports opened to the world. A treaty was made March 31, 1854. Since this time, temples of idolatry have fallen into disuse and ruin, and Christian churches point myriad fingers to the skies. What a miracle is this conversion of millions to civilization and religion of purest type! In the period of a single generation forty millions of people have been lifted up from darkness into light. Says a writer, "Changed in everything; intellectually, socially, politically, religiously; in government, education and religion; in individual life and family life; in trade and manners; in army and navy, finance and political economy—they are scarcely recognizable."—(*Pierson.*)

In short, there is as much transformation here as in the case of the beautiful winged insect that emerges from the cocoon, lately enclosing a dull worm—emerges to float upon the quiet air and feed upon the sunshine.

6. The opening of the door to India seems no less to indicate the work of God. The East India Company, when granted a charter by Queen Elizabeth, little knew what an effective wedge was to be driven into the body of a mighty empire, to rive it asunder to the glory of God. That Company, I say, little knew what was to be the result, since it too often attempted to favor paganism for gain, and did embarrass the advance of truth. By 1873, however, the Secretary of State for India was forced to acknowledge the government's obligation imposed by "benevolent exertions of those 600 missionaries, whose blameless example and self-denying labor are infusing new vigor into the stereotyped life of the great population placed under English rule," etc.

Access to India means an opportunity to carry the word of life to 250,000,000 of pagans. Already the harvest is white and laborers are wanted. The English language is rapidly becoming diffused throughout the country. Joseph Cook spoke to vast concourses of native Brahmins without requiring an interpreter, and so the President of the Amherst College, in his recent visit to that country.

7. How is it with Africa? Livingstone led the way to the heart of the Dark Continent, and died on his knees far in the shadow, hid from civilization, but not from the eye of his God. He died May, 1873. Our Stanley followed. He found the people comparatively harmless. "I have been in Africa for seventeen years," says he, "and I have never met a man who would kill me if I folded my hands." Stanley entered Africa at Zanzibar, and in one thousand days he emerged at the mouth of the Congo. Africa was opened up to civiliza-

tion. The hand of God has pressed the secret spring, and the door swings open wide, inviting the nations to come in.

Thus have I imperfectly, hurriedly and briefly pointed to opportunities presented for the evangelization of the world. What are the United States doing to accomplish this glorious result?

There were, according to Dr. Dorchester (Dorchester's "Problem of Religious Progress"), in 1880, 10,000,000 of members belonging to the Evangelical Protestant churches of the United States. These churches then were giving annually to home and foreign missions $5,500,000. No small amount of this sum was given by outsiders, or "cousins," so-called, to the church. This reduces the average per church member, according to Strong, to about fifty cents. The same writer further states ("Our Country," p. 202): "If the members of our Sunday-schools in America gave, each, one cent a Sabbath to missions, it would aggregate nearly as much as is now secured, with endless writing and pleading and praying, from our entire church membership. If each of these professed Christians gave five cents—the price of one cigar—once a week, it would amount in a year to $26,000,000. If each gave one cent every day to that which he professes is the object of his life—the building of the Kingdom—it would amount to $36,000,000. Is this a large sum? Do men expend so much without remuneration? It is estimated that this nation expends annually $900,000,000 for intoxicants, and that this amount is paid by about one-fifth of the entire population. If the nation, in 1880, contained 50,000,000 persons, then 10,000,000 paid this sum of $900,000,000 for

intoxicants, or ninety dollars each, whereas, the same number of church members paid for the evangelization of pagandom and for home missions combined $5,500,000, or fifty-five cents each! But of this small sum, nearly ten per cent appears to be paid by the first class, or at least by those who are not church members at all! In view of these astounding facts, Strong remarks: "Any one that did not know better might naturally infer that the one class loves beer and whisky better than the other loves souls." Certain it is, that the supremacy of spirituality has not gained the control over the life of professed Christians that the supremacy of appetite has over the followers of King Alcohol. But there are burning points of heavenly radiance scattered through the history of the race, and their glowing flames all blown forward by the breath of God, indicative of the progress of mankind. These blazing spots redeem us from utter despondency and strengthen the wings of hope.

We do not count our martys to conscience, faithful as they were to God, to compare them with the innumerable hosts that have gone to death and ruin with wrecked conscience and hope, faithful to their god of Strong Drink; but we are proud of our martyrs, and recognize in them the image of something more than earth. They are immortal guarantees of the Absolute—protoplastic cells, as it were, from which the highest life and perfection are evolved. The life they gave they more than found. From the lower life they have risen to companionship with God, and they are drawing the race after them.

As far as national resources are concerned, no people

on the earth possesses the power for good that we hold in our grasp. No nation is developing wealth as rapidly. The manufactures of France and Germany combined did not increase from 1870 to 1880 enough to equal ours alone for the same period. The increase of Germany and Great Britain, in that decade, amounts to 1,010,000,000, while that of the United States is 20,000,000 more than both together.

Our agricultural products for 1880 are set down at $2,625,000,000, and our manufactures for the same year were $4,440,000,000. Mr. Gladstone's prophecy is fulfilled. He said, years ago, "The United States will probably become what we are now, the head servant in the great household of the world, the employer of all employed, because her service will be the most and the ablest."

The last census shows the wealth of the United States to reach the fabulous amount of $43,642,000,000; one-fifth of this sum was in the hands of church members. That is to say, church members controlled $8,728,000,000 of the wealth of the United States in 1880, and of this sum gave to missions $5,500,000. The annual increase of wealth of church members was estimated in 1880 to be $391,740,000. It may now exceed $500,000,000. Counting the contribution to missions at $6,000,000, we find that we are evangelizing the world on one and one-fifth per cent of our increase of wealth. That is to say, we are sacrificing for Christ one cent and one-fifth of one cent out of every one hundred cents of our *clear profits!*

Of the total wealth of Christians in this country, consisting of real and personal property, excluding

wages and salaries, there is an annual sacrifice of "*one-sixteenth part of one per cent.;* or, one dollar out of fifteen hundred and eighty-six, is given in a year for the salvation of seven or eight hundred million heathens." —(*Strong*).

One per cent. of property in the hands of church members would give a contribution of $87,284,000. In the light of such facts, it may well be said that "God has put into the possession of his people in this country ample means to send the gospel to every creature on the earth by the close of this century." The generation now living might witness the conversion of the world, if every possible effort should be put forth by the professed lovers of our Redeemer. The years of the earlier part of this century have been towards this culminating height. Events have been pointing this way; the burning wheels of progress, science and thought have been turning in this direction. Old systems, burdened with centuries of insufficiency, are sinking under the weight; and the heart of man, yearning with holier needs, is demanding something better, something to give an "abiding place in all generations, a refuge and strength, a very present help in trouble."

Matthew Arnold has said, "America holds the future," but that future is now at hand, and the United States hold America. We are the reserve force held in hand by the ages, and the time to rush with winning confidence to the field is the all-important now. It may be that Christ in providence forbade the disruption of this confederation, in order to bring a united effort of the whole people against the strongholds of Paganism. Not only are "the Americans," as Herbert Spencer says, "beyond

all question ahead of all nations in respect of mechanical appliances," but we have the power to lead the world in the diffusion of truth, and in establishing the righteousness of God.

The enterprise of our people is the characteristic of this age. No nation has granted so many patents in the last decade. No people has done so much to economize human power and to ameliorate the condition of men. No nation is creating so many wants, and consequently none so spreading over the earth the fruits of civilization, and doing so much to reclaim man from slavery to liberty, as our young, vigorous country is doing to-day. The effect is to forward the evangelization of the world. Our almost limitless domain, our acquired wealth, our institutions of liberty and equality, all conduce to this end. To quote Gladstone again, "We have a natural base for the greatest continuous empire ever established by man."

As a kingdom or republic is made up of persons, so the responsibility of any country for any work must be the aggregate responsibility of the individuals making it. The lesson for us as citizens is intensely personal. Are we helping in this work of converting the world? Are we helping all we can? Do we really believe the world is to be redeemed by the Son of God? Is it indeed true that the gospel of Christ is the "power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek"? But how shall they believe in whom they have not heard, and how shall they hear unless a preacher be sent unto them?

9. There is everything to encourage us to the utmost endeavor. The American Bible Society has distributed

in Japan 100,000 copies of the Bible in complete form, to say nothing of at least twice that number of the various parts. The 3d of last February, a meeting was held in Tokio, to celebrate the completion of the translation of the Old and New Testaments into the Japanese language.

The *New York Independent* of March 15, 1888, has a contribution from Yokohama, from which I take the following: "Although large numbers of the portions (of the Bible) have been sold as they were completed and published, in separate parts, there is now a great and universal demand for the Old Testament and the Bible (the New Testament was completed in 1880) in the complete form. Orders by telegram and the mail are coming from all parts of the country, and it will be some time before enough can be prepared to supply the demand." This is written by H. Loomis, a gentleman of the American Bible Society. This not only looks as if millions of souls are famishing for the bread of life, but that they are actually conscious of what they need. Reading-unions are being established throughout the empire. The beginning was but four years ago. Here is what a member of one of the unions writes from Buzen: "Here we are uncivilized. The people are very ignorant. I am the only member of the Scripture union. Other people believe in idols and can not see the light of God's truth. I have no pastor or teacher, and cannot hear preaching. I learn of Christianity only from the newspaper and the daily readings. Please ask for God's grace, though the place is bad, and pray that all may speedily turn to Christ."

Thus do they plead. How we need self-sacrificing

devotion like that of Mr. Keith-Falconer, of Scotland, the accomplished scholar and heroic Christian! This devoted missionary went to Arabia, bore his own expenses, planted the banner of the cross in the camp of the Moslem. The crescent is waning before the uprising Sun of righteousness. The triumph cost the soldier of the cross his life. He died of fever May 11, 1887, at Shaikh-Othman; but a doorway is opened to the Mohammedans of Arabia. Heretofore Moslems have been neglected; mistakes had been made by the Christians themselves. But the facts of the gospel are sufficient to cope with the power of Islam. Where, indeed, is not opportunity afforded us to put forth power in the conversion of the world? And all this has been done in the last century. Prior to 1792, there existed no British Society, and when its founder went as a missionary the next year, the world without was closed against missionary enterprise. Now the world invites missionaries to come through her myriad open gates, and bring with them the unsearchable riches of grace.

10. Siam, with her eight millions, is on the point of exchanging the sacred literature of the Pali for our inspired literature. Already our minister finds a pleasant home among her people, who are learning American civilization, upheld and enlightened as it is by the religion of Jesus Christ. Half a century ago all foreigners were excluded from her shores. The American Baptists have had a mission there many years, though now working only among resident Chinese. Yet to American Presbyterians the evangelization of the Siamese, the whole work seems now to be left, and they have but two main stations—at Bangkok and Petchaburi. Siam is in-

fused with a spirit of western civilization, and she is almost tremulous with anxious waiting for more laborers to come. The government is liberal, and breathes Americanism. From the English-speaking people Siam has obtained a language. To Americans she owes the debt, and thus in an official document acknowledges it:

"The American missionaries have always been just and upright men; have never meddled in the affairs of government nor created any difficulty with the Siamese; having lived with the Siamese just as if they belonged to the nation."

This testimony may be adduced to establish that another power than that of wealth is in the hands of this nation. This is the power, too, that is essential to the permanent planting of Christianity in heathendom. It was this power that caused the young king of Siam to seek a copy of the New Testament, that he might find where comfort is amid the saddest bereavements of life. Christianity, *lived among any other people, by ever so humble a follower of the Nazarene, is a moral power that wins souls to righteousness.*

11. Look to Burmah. Fifty years ago in idolatry; to-day giving $31,616.14 to the Baptist Missionary Union, to send the gospel to those who lie in darkness! This is the power that is lifting up the human family from degradation and idolatry, to happiness and the blessings of the gospel of Christ.

But have American labor and means done any of this work? Read the Government Administration Report:

"Christianity continues to spread among the Karens, to the great advantage of the Commonwealth; and the

Christian Karen communities are distinctly more industrious, better educated, and more law-abiding than the Burman and Karen villages around them. The Karen race and the British government owe a great debt to the American missionaries, who have, under Providence, wrought this change among the Karens of Burmah."

12. Mexico, with her ten millions of people, is ready for American trade and the Christian religion. The Bible was carried on the tide of war into Mexico, and opened with an American bayonet. In 1847, a single book was brought by a man from Tohico. He read the strange story of Calvary, and became a convert to Him whom to know is life everlasting. His whole family, and many of his neighbors, became Christians. They organized, "without knowing it," says the historian, "a Protestant church, and from the family of that one man three Protestant preachers came!"

So, whether exerting her power at the point of the bayonet, expending her money, or exercising a better life before men, the United States of America seem to be carrying forward the purposes of God in the conversion of the world. Mexico is opening her gates to the commerce and trade of the world. Now is the time for missionaries to enter in and occupy the field. To procrastinate is to abuse the power we have, and to throw away the golden opportunity. Mexico, by her natural position, is ours—ours for the peaceful conquest of righteousness, and a trophy to lay at the feet of our King Immanuel. Christian America ought not to hesitate to advance with the learning and the ensign of peace. We are able, and our resources unbounded. We should have Mexico an ally in political economy and religion. Roman

Catholicism has had dominancy for four hundred years, without lifting more than fifteen per cent. of the population to a knowledge of how to read and write. Let Protestant America enter the inviting field, build churches and school-houses, where altars of human sacrifice were once erected, and teach the people that, though Montezuma may not come again to rule over them, a greater than he is surely coming "in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together the elect from the four winds, from one end of heaven to the other." This is no legend looking back to a golden age. Teach them that the second coming of this King will usher in such a golden age as never legend told or poet sung!

13. This whole continent should be redeemed from ignorance and irreligion. South America is awakening from apathy and downright antagonism to truth. Chili leads the way, with her theological seminary of Santiago. Church and State are no longer united. She is first in intelligence and moral ideas. Brazil is yet a monarchy, and occupies about one-half of South America. Portugal formally recognized her independence in 1825. Dom Pedro, the present Emperor, visited the United States in 1876. He returned, reformed his cabinet, and made a wiser governmental policy. Missionaries are protected, and the people are preparing to receive them. The Methodist Episcopal Church leads the American churches in missions in South America. The Presbyterians are also pushing on the work. But we need more to go—to go at once. Now we have but one Protestant missionary to six hundred thousand in South America. The

opportunity here offered God's people towards the conversion of the world is golden indeed. May the United States be wise enough and consecrated to God enough to improve it—strengthen her already great power in bringing millions to a new life in Christ. Wherever Protestantism flourishes, the people are reclaimed from the shadows of ignorance. They are brought to a marvelous light, and a higher civilization is introduced, encouraged and upheld. Nations so blessed take the lead in progress, in the advance of arts, sciences and religion. They are thereby made wiser and better. What a wonderful civilizer the religion of Jesus is!

14. About sixty-two years ago the "Thaddeus" bore the first missionaries to the Sandwich Islands. Seventeen persons were to lift almost as many islands out of the sea of ignorance, cruelty and cannibalism. The people of these islands were barbarous, sensual and brutal. They were lost to manhood and to a sense of shame. They offered human sacrifices, knew nothing of science, had no literature. Most trivial offenses were often punished with death. Should an ordinary person allow his shadow to fall upon a chief, the law allowed the superior to demand that the head of the offender be laid at his feet. It is said that before the "Thaddeus" cast anchor in the harbor, the old king died, and the Taboo system was abolished. The first convert was the king's mother, and in four years the Christian religion was recognized by the government. The good work has never stood still. Fifty years are now passed, and these islands are not only lifted above the waves, but they have taken their place among Christian nations as

one of their number, and they are now helping to evangelize the earth.—(*Cf. Crisis of Missions.*)

The power of God's people in the United States, or in any other country, needs wise and prayerful utilization. Power may be misdirected, or it may be allowed to lie dormant. All preparations had been made to blow obstructions from the harbor, but had not the exploding spark awakened the sleeping power, hell-gate would yet defy the ocean-traversing keel. To utilize our power to convert the world, languages spoken by the natives must be learned. The Mohammedans have long understood this matter. They have overrun Northern Africa. They have a wonderful university at Cairo, which boasts of ten thousand students. It graduates hundreds every year; and these graduates go forth, speaking the languages of the natives among whom they go, to make proselytes for their prophet. Says Bishop Taylor, in his New York address, last April:

"If we had the zeal and knowledge of the propagators of a false religion, we would put ten thousand men into Africa in the next four years. No difficulty about it. But we must reform our American ideas of an outfit. We have not men like the Mohammedans; we do not know the language."

No doubt mistakes have been made along this line of missionary work. The medium of interpreters must always prove more or less unsatisfactory.

The value of a university education is not to be underestimated; but other things are more in demand in a heathen land. Knowledge is power, but prudence and tact are invincible. The outfit of a Mohammedan propagandist is a turban on his head, a cloth around his

loins, and a Koran. And so an American missionary advises to "go on the apostolic plan—not to take an extra coat or an extra pair of shoes. Do not make any display; go as a simple stranger, and seem to have nothing;" going thus among the Kaffirs, you are welcomed, yet in Oriental speech, "I receive you."

Besides this, industrial schools are available levers to which our power can be effectively applied. Indeed, among barbarous peoples these schools are far better than mere text-book schools. The former are promotive of useful industry, while the latter too often induce contempt of work. Qualify men to make plows, barrels, to build houses, construct machines, and you have done the drudgery preliminary to their conversion. This seems long and tedious work, but it is necessary, and pays the patient missionary in the end a hundredfold. See how long before the first fruit was gathered in China. The heart grew sick with the waiting. In a preachers' meeting in New York, Dr. Bangs is remembered to have exclaimed: "Oh, if we could learn that one Chinaman had been converted, it would fill the whole church!"

A Baptist missionary wrought twenty years in Southwest India without apparent result of success. His Society was about to call him home. He pleaded for one more year. It was granted. Now over ten thousand converted Hindus are reported. Let not discouragement enfeeble our power.

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

That obstacles shall be thrown in the way of missionaries by powerful governments, may be expected. The tendency of thought at Constantinople, at present, is towards discrimination in favor of Osmanleeism and Mohammedanism, and against Christianity. Recently the *Mizan*, the Islam organ, proposed to the government to make the discrimination that Germany makes for Protestanism, that Russia makes for the Greek Church. It says:

"The government must, therefore, follow for its policy the development of the Mohammedan religious body and the Osmanli race."

The *Mizan* proceeds to show how this policy is to be carried out: The Moslems are to be encouraged by government favors; Christians are not to be allowed to dissuade from Moslemism, etc. Such things are to be expected. More formidable barriers have arisen before, and yet the gospel spreads, and a higher civilization follows in its course.

Missionaries themselves sometimes becomes envious of one another. Here is a single example: The agent of the American Board of Missions writes from Marsavan, Turkey:

"*The Independent* has already called attention to the work which the 'Campbellites,' or Disciples, are doing in this country. In that region they have been like wolves in sheep's clothing, and have carried off about one-fourth of the flock. They do not try to work in harmony with us, but to oppose us."

The rising sun drinks up the lesser lights.

15. Our power should be organized. Individual effort has done much. It will do more under the

auspices of a well-organized body or society. The great interests of the world are now most successfully carried on in that way. If all Protestant America could unite in one great, deliberative, chartered union-organization, to devise and execute missionary work, the "Science of Missions" might be written and established before the close of the 19th century. A grand ecumenical Council of Missions should be established, and the great power of the United States controlled and directed by it to the overthrow of error and the evangelization of the world. It is by unified effort "that the Papacy is to-day, as never before, winning the millions over to its system" (C. F. Hulbert, in *The Independent*, Dec. 22, 1887), and this unified effort is carried on in humility, silence and sacrifice. By these means that power has, in China, Corea, Japan, Manchowria, Thibet, and Indo-China, 2,440,481 baptized Christians, according to Henry W. Hulbert, in his account of December, 1887.

The effectiveness of such an organization may be seen from the step taken in Mexico. A General Assembly was held January 31, 1888. To this, all evangelical Protestant Churches were invited to send representatives. In this first session matters of the gravest importance were discussed, and, as far as possible, arranged; as a request to the British and Foreign Bible Society to join with us; a request to all mission societies to aid in translating the Scriptures into Spanish; our attitude to the Roman Catholic Church in that country, etc., etc.

Such an organization might more effectively memorialize Congress for protection, and thus secure the strong influence of the government against insult and persecution. That such protection is often needed, and can

be given, all now know. It was but recently that our Secretary of State, Mr. Bayard, felt justified in instructing the Legation at Constantinople to maintain the rights of American citizens as defined by treaties and confirmed by usage. Our Minister presented the matter as instructed, and from the official department he obtained assurance that there should be no further molestation.

The power of the United States is felt throughout the world, and it is respected. Her treaty with China virtually makes Korea independent. This latter country in the last six years allows a quiet distribution and teaching of the Bible. The whole government is leaning towards Western, Christian civilization, and she has already had an ambassador representative in Washington.

All these things point to the desirable organization referred to. A general Missionary Conference met last month [June, 1888] in Exeter Hall, London, the first for ten years. To this all evangelical missionary societies in the world were urgently invited to come and co-operate. The American Societies were represented. Great good must come of such efforts to direct work to the best purpose—to convert the nations from idolatry and error to God.

We have the power; but we are putting it forth timidly, slowly, and, as it were, distrustfully. The trouble is, the love of God and love for men, is not yet sufficiently shed abroad in the heart of the nation; but it is spreading. Year by year, we are rising higher and higher to appreciate the importance of the hour. As open doors appear at the courts of the world, the sum of our contributions swells, our zeal intensifies, and our love of truth and its dissemination are magnified.

THE CHRIST.

BY A. F. SMITH.

A solitary figure in the hills of Judea! A man isolated by his mission! One who bore a message in loneliness of heart! A life of marvelous purity in an age of proverbial wickedness! One who enjoyed an infinite rest of faith when the world around him was a seething sea of unrest. When you approached him you felt he was your friend, and yet you were conscious that a broad chasm separated his purity from your own checkered life. Those about him were watching with pathetic longing for the star that should rise in the East —the hope of all nations; and he was looking with steadfast and unfaltering gaze at the Eternal—his Father. They were reasoning with profound erudition on the sequences of great moral and religious questions; and he, without a moment's hesitation, was speaking these truths out of the fulness of his divine life. He had no master. He was greater than all the masters. This lonely and transcendent figure is the Christ. Shall we for a few moments study together some phases of his life?

The years of his childhood are mainly uneventful. The Edict of Angustus sent Mary and Joseph from Galilee to Bethlehem. It was a long and weary jour-

ney. Joseph was burdened with anxiety and Mary was worn out with fatigue. The joy of their arrival was changed to grief when they knew the inn was crowded and no resting-place was left for them. How passionately Mary's delicate nature pleaded for seclusion. But no door was opened to her in kindly hospitality. They cleared a corner of the inn-yard and sought repose among the beasts of burden. Blessed art thou forever, Bethlehem Ephratah, for through thy portals came the Saviour of the world and the King of Zion!

The shepherds left their flocks and came to worship him. The wise men from the distant East came to adore him of lowly birth. There was the flight into Egypt and the tragedy of the slain children. Beyond this the placidity of childhood was unbroken. These were years of silent growth. For more than a decade we hear nothing of a name that was destined to shape modern civilization and imbed itself forever in modern thought and literature. In his twelfth year a little incident occurred that flashes like a single ray of light from deep obscurity. It was his visit to the temple. Here for the first time he met the doctors of the old theology. True to the deepest instincts of his nature and the impulses of his divine mission, he antagonized those who represented the dead formality of the age and quenched its living spirit. 'T is a pity that that generation did not record the last of such teachers. But the teachers and the antagonisms are still among us.

A single sentence, perchance, covers the next twenty years. "And Jesus increased in wisdom and in stature, and in favor with God and man."

When we meet him again it is at Bethabara, on the

Jordan. The voice of a prophet has been raised in the wilderness, and the multitudes have gathered to hear him. The roads are crowded with the mighty throng that push forward to behold the apostle of a new era. They are greeted by no silver-tongued orator. A unique man, in unique garb, and with a unique message, is before them. 'T is the voice of one crying in the wilderness, and that voice marks the limits of the old civilizations. A grand, rugged man was he. He was lost in the grandeur of his message. How massive were the blows he struck at the root of things. He cared nothing for shape of leaf or form of limb, but he cared everything for the fruit of the tree "Bring forth good fruit, or be hewn down and cast into the fire." The heart of that vast multitude was stirred by the majestic appeals of this great forerunner, and they were buried by him in the baptismal flood of the Jordan. Priest and Pharisee skirted that audience and did all they could to chill its enthusiasms. John was not proceeding in harmony with their methods. He had no exact precedent.

But one day this vast concourse of people had its attention riveted on one who stood in striking contrast to John. I can not describe him. The most gifted artist has failed to produce a portrait that has not lowered our ideals. The cunning of no hand can paint his divine face. No human genius can portray in words the majesty of form and feature. No apostle or prophet has left a photograph of him, who, for nineteen centuries, has been the center of human thought. How favored were they who stood around him that day on the banks of the Jordan! How impressive his presence must have been that John should have said: "I have need to

be baptised of thee, and comest thou to me?" There was something in the face of Jesus, as well as in his words, that gave him the aspect and utterance of one endowed with more than human attributes. But the reply of Jesus should be written in words of silver and framed in pictures of gold: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." And he was baptized. He had not outgrown the need of an ordinance that had been instituted by his Father. With me this ends all controversy. The waters of the Jordan closed over the Saviour, and he arose on the threshold of his ministry. "And lo, a voice from heaven, saying: This is my beloved Son, in whom I am well pleased." The silence of thirty years was broken. Henceforth John must decrease and the Saviour must increase. A few days later John, standing with some of his disciples, added another link to his chain of testimony: "And I saw and bear record that this is the Son of God." Superb man! Transcendent opportunities! Thou art the herald that hast introduced to us God's Son. No man, however great, can accomplish thy work again. In thy achievement, thou art alone and immortal.

The wilderness of Judea in the early life of Christ was historic. It was John's dwelling-place, and was destined to become the scene of the terrible ordeal through which the Saviour must pass. In his remarkable career, there's nothing more remarkable than his temptation. It followed close upon his baptism. The inspiration of that august scene still throbbed in his heart; his whole being was wrought up with the intense passion of his mission; the plan that had been revolving in his mind through all the silent years of the past,

was now matured and unalterably fixed; he held no council with friends; he sought no advice; he made no experiments; but he was filled with the consciousness of his design, clearly marked out. And what a design! He proposed nothing less than to plant the Kingdom of God in the human heart. He was to write no book, nor was he to formulate a legal code. He was not a second Moses, but he was the first Christ. He was not going to the summit of Mt. Sinai for his wisdom, but he was going to bring his wisdom down to the crest of Mt. Zion. He saw with a clear vision that all the traditions of the past were arrayed against him. The thought of the ages that had crystallized itself into laws and customs, into ceremonies and ordinances, into the private habits of the people and their public devotions, formed an almost insuperable obstacle in the way of his progress. He had to break down prejudices that had been nurtured for twenty centuries. The instrument with which he was going to establish the kingdom of God in the hearts of men was the power of truth and love. He aimed to purify the fountain of life, and then trust this to keep the stream forever pure. What an iconoclast he was! When he was through, what would the pharisee and priest have left? The broad phylacteries, the ablutions, the pretentious prayers, the many traditions that obscured the law, the altars that ran red with the blood of a thousand sacrifices, the temple itself that stood the pride of the nation, must all dissolve and fade from view in the light of his reign of love and truth. On one point there could be no mistake. His plea would awaken sharp antagonism, and it must expect to meet powerful opposition. His enemies would be numerous

and united. His friends would be few. Some of them weak, others timid, and all of them fail to grasp in the fulness of its grandeur, his divine plan. Even those who were most in sympathy with him would be slow to learn that the love of God was not bounded by the great Sea and the river Jordan. Even after eighteen hundred years of Christian growth, a few yet live who believe that every saint of God may be found within the limit of their own religious circle. That this number is growing constantly less, I attribute to the sentiment of Christian union which, in recent years, has received such marked attention.

The Savior, then, immediately after his baptism, with his mighty mission crowding upon him, with his whole nature in ecstasy over the marvelous reach of his plan, was not unconscious of the almost infinite difficulties that beset him on every side. He saw them with a clearness with which no man sees them to-day. He realized the scope of this opposition as no one now realizes it. With a profound consciousness of the magnitude of his undertaking and the mighty array of force against him, he underwent on the threshold of his ministry that awful inner struggle that has been depicted as the Temptation. His being was so wrought up that he did not desire food till the close of forty days, and then he was hungered. He came out of his struggle stronger for his work. Sometimes in human experience the floods of grief pour over us till our capacity to suffer seems to be exhausted, and then we grow stronger. In all probability the anguish of the Saviour in the wilderness, was never again reached till he kissed the cross in dying agony.

When the temptation was over, he was ready for the conflict. Every purpose of his life was deepened and strengthened. His whole nature now was bent to the accomplishment of his mission. I wish I could impress on you the utter loneliness of Christ's effort. His nearest and dearest friends did not grasp his designs. They loved him, but did not understand his kingdom. It was hard for them to realize that the Saviour wished to plant his kingdom in the hearts of men and govern them by this inner and spiritual power. They wished to see the signs and manifestations of his royal authority. In this deep desire to have something objective for the mind to take hold of, is found the philosophy of all formal worship of which the Catholic church furnishes a good example. The Saviour himself promised them freedom, the true meaning of which they never knew. We have not learned it yet. Many are in bondage to forms, and others are the veriest slaves to their own passions. The average protestant of our country deems himself free when he has representation, even if he is too impecunious to have the taxation. This would not satisfy him if he happened to be a foreigner, and not a protestant. This is especially true if he should possess that lofty endowment of intellect that denies the existence of God, and finds its inspiration in the saloons and brothels of our cities. His conception of liberty would be to subsidize the press and the rostrum for the promulgation of every sentiment inimical to the prosperity and growth of our government. He would wish the liberty to destroy the rights of property, the sacredness of the marriage tie, and the perpetuity of our civil institutions. It means the supremacy of dynamite and anarchy.

The Saviour had nothing of this kind in his mind. It was never contemplated in his plan. He did not have his eye fixed on the outer conditions. They would adjust themselves, provided the inner conditions were in harmony with the divine will. According to his conception, a man does not become free when the shackles are broken from his arms, but when his spirit is emancipated. If you commit sin, you are the servant of sin, you are in bondage to sin. You may swagger as much as you please about being a freeman, but you are not God's freeman. No man is free till he conquers himself. Christ's ideal of a man is one who may do as he pleases and always do right. It is a nature trained in the spirit of our Savior until right action is its normal condition. We are childen yet in Christ, and there are sad traces of our bondage left with us.

But here I wish to lay emphasis on the central thought of Christ's teaching. Loyalty to himself is paramount to all things else. One should not follow the opinions of some other man, but he should be true to his highest and best conceptions of Christ. In so far as he can, Christ should be realized in his life. On this one point our Saviour was exceedingly jealous. This loyalty to him was the supreme test. He never wavered from it for a single moment. When every sect in Judea arrayed itself against him, he never swerved a hair's breadth, but moved straight on to the consummation of his purpose. He could tolerate intellectual mistakes, and allow time for their correction. He could look with profound sympathy on the moral frailties of human beings, with an unerring faith that the leaven of his Gospel would work out these impurities. To his plan belonged

the patience of centuries. It was the growth of a new manhood from the germ of a new life. He was building for the everlasting ages. The old legal environments had failed to produce the highest forms of life, and they had broken down by the very multitude of their restraints.

The plan of the Saviour contemplated radical changes, and in its character it was a sweeping revolution. The world had been burdened with laws, the galling effects of which had been felt by all past generations. He proposed to make man a law unto himself. His purpose was to form Christ in the heart, and then have Christ wrought out in every act of life. It was to give to every man the same inspiration and the same model, and with this motive and form he should build up his own manhood in harmony with his own individuality. He was lifting man out of himself so that he might see Christ formed in the hearts of others, and thus recognize the universal brotherhood of the race. With what jealous care did he guard this point. Even a cup of cold water, given to the thirsty wayfarer, in the name of Christ, was consecrated to holy memory, and was to be published with high approval in the day of Judgment. How completely he succeeded in impressing himself on humanity is fully attested by history. Men are either for Christ or against him. The world has had many illustrious heroes whose names will never be forgotten. Socrates and Plato are familiar to the school children of every civilized land. Each century has produced its great military leaders, who have been the idols of their respective nations. These men have lived wisely and have wrought out for themselves an immortal fame. But

it was not long after their death till the issues they represented had also passed away. Men no longer divide into great parties along the line of their names. No class of people to-day is for Plato and another for Socrates. There is no living issue now to separate the names of Hannibal and Scipio. But the name of Christ has not lost its charm nor its influence. Great men of all ages have had their following during their lifetime; but the Sepulcher in the garden of Joseph of Arimathea was the beginning of power which has increased as the years have gone by. Men can not let him alone. They must either worship or revile him. He has a multitude of biographers, some of whom approach him in a spirit of devout reverence, and others wish to make him a shadow or a myth. From the pulpit and public rostrum, men are daily advocating his claims with every degree of clearness and vigor. But whatever may be their mistakes they are loyal to him. On the other hand, some public speakers wish to tear him from the place he holds in the human heart, and demonstrate that he is only a man with a man's fallibility. What a grip he has taken on the ages, and at what disadvantages! A short public ministry, a message that in its fullness could be made intelligible to his followers only by the slow process of growth, no book emanating from his own hand, universal opposition which gained strength from his peculiar claim of kingship, which suggested treason on the one hand, and, on the other, did not meet public expectations, a sudden and violent death —all conspire against the probability of his establishing a universal kingdom. In spite of this opposition, in spite of death itself, his name is the line of demarkation

between fidelity and infidelity. It is a glory and a prestige that belongs to no other name. It is the supreme seal of kinship, and the sure promise of universal dominion.

The greatest triumphs of our civilizatinn have been accomplished in the name of Christ. The excellencies of his life have been engrafted into our constitution and laws. These, in their turn, have become great educational agencies. And slowly but surely this Christian sentiment has been deepened, until its influence has been felt by those who do not recognize the lordship of Christ. It has become the source and power of great reforms. Polygamy will serve for an illustration. The Saviour touched it lightly, and yet he left its death warrant in the very genius of his kingdom. The moral sentiments which his whole life inculcates, render impossible for one single moment the monstrous crime of polygamy. Sooner or later it will be stricken out, root and branch, from every Christian nation. Even the sacred plea of conscience can not be tolerated in the presence of such a moral iniquity.

Many can remember when the institution of slavery was supported with Biblical texts. But in the face of all this array of reasoning, the mighty moral forces of Christ's life swept on until a sentiment was created whose mandate was heard and obeyed in the clash of battle. And to-day, in the spirit of the same Divine Master, the victorious and stricken sections of our country have joined hands in united fellowship, and in a common effort to educate and christianize the former bondsmen.

There never was a time in the world's history when

this reign of righteousness and this Christ spirit were more essential to harmonious development of civilization. The world is a sea of unrest. Old forms of society are being broken up and new ones established with changing and varied environments. There are two questions as broad in their reach as human life, and of infinite moment, that are pressing themselves on the attention of every man and woman of even moderate intelligence. Strangely ignorant must one be who has not heard of the conflict between capital and labor. The question has assumed momentous proportions. There are so many threads of evil in this skein of trouble that it is impossible to trace them all to their source. Capital, as well as labor, has its crimes. Both have been guilty of injustice and wrong. Both have played the part of tyrant and oppressor. But from the nature of their relations, all reforms must spring from the agitation of labor, or the voluntary concessions of capital. These concessions are rarely made without potent reasons. The motive then, from which all these agitations spring, where it is sincere, must be sought in the earnest desire to improve the condition of the laborer. This statement is intended to eliminate from the discussion all those who are not producers. Anarchists who neither believe in God nor civil government, are not truly factors in the great labor problem. They may intrude themselves into the controversy, and may add to its complexity, but they are no part or parcel of it. They are like the bummers who follow in the wake of a victorious army, ready to take advantage of every opportunity for plunder and profit, and who deserve swift condemnation and sure punishment. There are certain inalienable rights of manhood

that have been emphasized by Christ's life, and which belong alike to every man, however rich or however poor. This idea of the brotherhood of the race, of manhood, where there is neither Jew nor Gentile, neither bond nor free, neither Greek nor barbarian, has possessed the human soul, and has quickened it to mighty efforts in order to regenerate society. There have been serious mistakes and grave blunders, but, altogether, the race has moved to a higher plane of faith and work. To-day we are in the midst of transition. Labor and capital are organized. They appear to represent the forces of two hostile armies. They should represent different parts of the same army. They have a common work, and they are helpers one to the other. This antagonism is wrong, and it works injury to both parties. It breaks down industries, blocks traffic, and, infinitely worse, it takes the bread from the mouths of hungry women and children. One of these days we will have passed the stormy sea and entered the placid harbor. But it will not be till the eternal principles of right and justice have been recognized and enforced. It would be a long step toward adjustment if we would look at this great issue as Christ would look at it and act toward it as he would act. You may tell me it would not be practical politics, but I am sure it would be moral politics, and unique in its way. In the end something like this must be done. Justice is immortal and she can not die. Shrewdness and money may carry jobs through Congress that will result in the establishment of great and oppressive monopolies. Organized workers may forget the dignity of labor and the strength of a righteous cause, and in the passion of the moment

may become more oppressive than capital itself. Neither will succeed. The very antagonisms engendered by such a course will drive the two sections wider apart, strengthen the animosities, and delay the day of settlement. Each party must recognize the rights of the other. They must see the Christ in human life that binds the race in the bonds of brotherhood. This kinship must be recognized, and it must become a potent moral factor. On these questions the race is facing a temptation like the temptation of Christ. On the threshold of life, every one must settle for himself what principles shall regulate his conduct in his business relations with his fellow-man. The temptation is to sacrifice principle for gain, conscience for public approval. It is hard in this world for a man to live true to his convictions, and many men find it convenient at times to have no convictions. They are afflicted with the malady of moral cowardice. It is the curse to-day of the politics of our country, with one noble exception. The world is suffering for martyrs of this kind. It needs more moral heroes. It is almost perishing for the want of more who have the spirit of the thorn-crowned Christ.

At the very heart of this question between Capital and Labor lies the germ of moral disease. On both sides of it is a low sense of equity. Our churches fail to reach a very large majority of the disaffected among our working classes. We can not bind them by moral and religious restraints. They are continually under the influence of the political demagogues of our country, who are its political scavengers. The responsibility for this condition of affairs lies largely with capital. Our rail-

roads and daily papers really know no Lord's day. Their employes have little opportunity to attend church with that regularity which will establish the habit of church going. We have not yet fully grasped the educational influence of this system. How can the church come in contact with the very men it wishes to reach unless there is a radical change? I do not see any hope of presenting to these men, with any degree of regularity, the claims of the Lord Jesus. They must be reached indirectly. The temptations by which they are surrounded should be reduced to the minimum, and every home tie should be strengthened.

This brings us to the consideration of another question. Is there an evil in this land whose blighting shadow falls across the home of the working man to darken it and to make it desolate? This evil is first in importance, and in settlement it must be first. There is not a vein in our body politic that is not poisoned by its presence. It is a case of national pyemia. It is a black curse without a redeeming ray of light. There is not a vestige of apology for its existence save the depraved appetites aud passions of human nature. Like many other evils, it has its Biblical defences. Cana of Galilee and Timothy are monumental. But beyond there is Christ's life—the whole spirit of his teaching, his broad humanity and his deep, loving nature. As he stands in the focal light of the ages, no man of sound mind can place him on the side of this gigantic evil. It is morally impossible that his influence, directly or indirectly, should be used in favor of an institution that is followed by a long train of withering and blighting curses. The moral force of Christ's life is stronger than

all human logic. It is useless to kick against the goads. In the hearts of all good men, sooner or later, the temperance sentiment must triumph. Christ is on its side, and the sacrifices of his life are there. No philanthropist can be against it when he candidly considers the condition of that portion of our race who are in the toils of alcohol. The working man has no enemy half so ruinous. Before we can approach successfully the settlement of the great labor question, the saloon must be swept from the face of the earth. This is practical politics; and more, it is practical morality. The saloon has no mission in a Christian civilization. It is the enemy of the whole human race, but especially of him who toils for daily wages. Do you recall whether it is a church or a saloon in which the wretched dynamiters of this country always have their headquarters? Let me tell you an open secret: take away their headquarters, and you remove nine-tenths of their inspiration and argument.

A few weeks since I saw a large number of men blasting rock in Kansas City. Across the street from them was a saloon. Every time they lighted the fuse and while waiting for the blast, nine-tenths of them crossed the street and drank at that saloon. When paid off on Saturday evening, how much clear money had they? The New York *Tribune* gives a similar instance where one of the men had fifty cents at the close of the week with which to pay his board. This may be an extreme case, but it is only one in a million where money which belongs to our wives and children is worse than squandered. Do not press this issue too far from you, because it is one of every-day morals and social econ-

omy. I know you are afraid of it, but then it is the inevitable, and you can not escape it. Let us face it like men. When you take a bold stand, you may sell fewer goods, but your children will sell more and they will be happier. And blessed evermore is pure childhood! You can leave your children no richer bequest than a land free from the destroying influence of saloons.

When you consider our wasted resources, both in energy and money, are you surprised that so many of our toilers are in want? Are you shocked at strikes and the reckless demands which are sometimes made, and which, if granted, would ruin the business enterprises of our country? Let us come close to this mighty question, in which the weal or woe of millions is involved. As a citizen and a Christian, you have high and holy duties. If every young man could be induced to put the money which he spends for liquor in a home, it would add stability to his character and to our government. It would establish the home tie, which would be strengthened by other sacred bonds. It would make him more conservative, since he has property that might be sacrificed. It would break the bonds of the saloon, and would bind him to the soil. This great obstacle that lies in the way of so much progress and growth must be removed.

These momentous questions can only be settled in the light of Christ's life. The Saviour has emphasized the thought that the race is a brotherhood, and we have only to realize this idea in our individual lives. The human family ought to be bound together by bonds as sacred and ties as strong as those which hold in fraternal fellowship the members of any secret organization or

labor union. The plan of Christ is all-embracing. Have we the moral courage to-day to carry his divine ideas into the solution of these grave questions, to destroy the evil that impedes our progress, and thus clear the way for the race to move on to the realization of higher and holier destinies?

"Once to every man and nation, comes the moment to decide,
In the strife 'twixt truth and falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right;
And that choice goes by forever 'twixt the darkness and the light.
Hast thou chosen, O my people! in which party thou shalt stand
Ere the doom from its worn sandals shakes the dust against thy land?"

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